

تَرْبِيَةُ الْوَلَدِ
فِي
الْإِسْلَامِ

Bringing up
children in Islaam

Maulaanaa Dr Muḥammad Ḥabiibullaah Mukḥtaar

Translated by Rafiiq 'Abdurrahmaan

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- When reading the Arabic remember the following:
Where a diacritical symbol is above the shaddah (tashdiid) it will be read as a fathah (zabar). i.e. (إِنَّا) Innaa – (عَنَّا) 'Annaa – (إِلَّا) Illaa.
If the diacritical symbol is below the shaddah (tashdiid) it will be read as a kasrah (zer). i.e. (إِنِّي) Innii – (هَوْنٌ) Hawwin – (كُلُّ) Kulli.

بسم الله الرحمن الرحيم

Preface to the Urdu edition

اَلْحَمْدُ لِلّٰهِ الْعَلِيِّ الْعَظِيمِ ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُوْلِهِ الصَّفِيِّ
الْكَرِيمِ ، مُحَمَّدٍ وَاٰلِهِ وَصَحْبِهِ وَمَنْ تَبَعَ هُدَاةً وَهَدْيُهُ اَجْمَعِينَ ،
وَبَعْدُ ...

Praise is for Allaah, the Exalted, the Great. May blessings and peace be on His beloved Rasuul, Muḥammad, the Noble Chosen One, on his family, his companions and all those who follow his guidance.

THE IDEA OF AN ABRIDGED form of the Urdu translation of "Tarbiyate Aulaad aur Islaam" obsessed my mind for many days. My aim is that this invaluable gem may find a place in every home. Every person may easily refer and read, understand and benefit from it. At times a voluminous book may become a hindrance from deriving benefit. In these modern times people find themselves engaged in various pursuits. Time for deenii activities is found with difficulty. The original book, "Tarbiyatul Aulaad fil Islaam" was written by Shaykh 'Abdullaah Naasih 'Ulwaan (السَّيِّخُ عَبْدُ اللَّهِ نَاصِحُ عُلُوَّان) of Jiddah, Su'uudii Arabia. This lengthy book was first translated into Urdu by this humble servant. Some elders and friends strongly urged that a concise version of this book be presented for the general benefit of the layman. Hence, I committed myself to this task, placing reliance in Allaah. I pray to Allaah, Who is full of Grace! that He may make my work easy and grant barakah in my time, guide me to complete such a concise version, and that when the object is fulfilled, the advantage may be universal.

My dear brother Maulaanaa Muḥammad 'Umayr (مولانا محمد عُمَيْر) exerted himself in smoothing out the manuscript and brother Maulaanaa Fahimuddiin (مولانا فهيم الدين) corrected it. May Allaah grant a good reward to them and to the respected Shaahid Husayn (شَاهِد حُسَيْن), who diligently managed the printing of the book. May Allah Most High also reward all those who have co-operated in achieving this task in whatever manner. May He make this work an asset for me in the hereafter and a means for gaining salvation. May Allah Ta'aala guide the Muslims to read it, to act upon it, and to conduct their lives according to its directions.

This book is divided into three parts

There are fourteen chapters in this book, and a conclusion and glossary at the end.

This book takes an easy approach to the fundamental principles of upbringing and the manner and rules of training. It discusses the subject of rearing and training from every angle. The book contains guidelines on imparting religious discipline, character building, spiritual education, intellectual growth and physical instuction. It suggests ways to mould the child's personality in the right direction, morally, psychologically and socially.

This book will serve as a guideline to every guardian and family head to raise children in a correct Islaamic way. One can find in it excellent suggestions for building strong foundations of the ummah and valuable principles for preparing the individual.

There is no alternative but to adopt the complete and exhaustive Islaamic system of rearing and reforming. May Allaah Most High grant taufiiq to Muslims that they make Islaam a guideline in their thinking and 'aqiidah (correct belief).

In the field of rearing children and education, may they make it their fundamental goal and a model of perfection to attain honour, glory, nobility, eminence, and Islaamic unity.

وَصَلَّى اللهُ تَعَالَى عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ

May the blessings of Allaah Most High be on the best of His creation, Muhammad, his family and all his Companions, Radiyallaahu 'Anhum.

وَاللهُ الْمُؤَفَّقُ وَالْمُعِينُ ، وَآخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And Allaah is The Reconciler and The Helper. Our final submission is that all praise is for Allaah, the Lord of the Worlds.

Muhammad Habiibullaah Mukhtaar bin
Hakiim Muhammad Mukhtaar Hasan,
May Allaah Most High be merciful to him.

14th Sha'baan 1411 Hijri.
2nd March 1991 AC

A word about the English translation

IT WAS ON THE suggestion of Maulaanaa Doctor Habiibullaah Mukhtaar Saahib that I took up the translation of his Urdu book, 'Mukhtasar Tarbiyate Aulaad aur Islaam.' The book is a wealth of information on the subject and is very exhaustive. I have gained invaluable knowledge through it. I hope that I have done justice to the translation and that readers too will find it informative and interesting.

I found transliterating some names difficult, particularly those that are in the Arabic Version of the 'Tarbiyatul Awlaad fil Islaam' and also in the Urdu version of the 'Tarbiyate Aulaad aur Islaam'. I would be grateful if readers could guide me in this respect and point out any lapses.

Valuable assistance and suggestions were offered by the scholars of the Jaami-a'tul 'Uloomil Islaamiyyah. I am grateful to all who have guided me, especially Maulaanaa Dr Habiibullaah Mukhtaar, the honourable Chancellor of the Jaami'atul 'Uloomil Islaamiyah. I owe a heavy debt of gratitude to them for their confidence in me and entrusting to me the very high responsibility of translating their books.

I pray to Allaah Ta'aalaa to reward them all and make this book useful for Muslims and for the propagation of Islaam.

Rafiiq bin 'Abdurrahmaan.
Karachi — Pakistan.
26th December, 1996.

وَصَلَّى اللهُ تَعَالَى عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ

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Method of Transliteration

The following method of transliteration is used in this book:

| | | | |
|---|-------|---|-----------------------|
| ا | a | ف | f |
| ب | b | ق | q |
| ت | t | ك | k |
| ث | th | ل | l |
| ج | j | م | m |
| ح | h | ن | n |
| خ | kh | ه | h |
| د | d | و | w |
| ذ | dh | و | uu - oo long |
| ر | r | ُ | u short |
| ز | z | ا | aa long |
| س | s | ا | a short |
| ش | sh | ي | y consonant |
| ص | s | ي | ii - ee long |
| ض | d | ِ | i short |
| ط | t | ُ | un (above the letter) |
| ظ | z | ُ | an (above the letter) |
| ع | ' - ' | ِ | in (below the letter) |
| غ | gh | | |

بسم الله الرحمن الرحيم

Chapter 1

The exemplary marriage and its link and relationship with upbringing

Marriage is innate to human propensity

THE RELIGION OF ISLAAM disapproves of celibacy. Monastic life is against human nature and runs counter to human desires and sentiments. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, has said, "Allaah, The Exalted, has granted us an easy, straight religion in place of monasticism."¹ Also, Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, has said: "One who can marry and does not marry is not of me."²

Islaam forbids leading an unmarried life and the adoption of celibacy as a form of worship. The Rasuul of Allaah, Sallallaahu 'Alayhi Wasallam, recognised the limitations of human beings in the administration and supervision of society and in the treatment of the human soul. He has directed us not to be overzealous or do something that is not within our powers. Three of his Sahaabah, Radiyallaahu 'Anhum, visited the house of Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam. They asked his Noble Wives, Radiyallaahu 'Anhunna, about the nature of Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam's, worship of Allaah and his endeavours for Islaam. The devotions and endeavours were described to them. The sahaabah did not consider these efforts ample for themselves. They lamented that they could not attain the status of

1 Bayha-qii.

2 Tabraa-nii and Bayha-qii.

the Rasuul of Allaah, Sallallaahu 'Alayhi Wasallam, who was assured a place in jannah. One of them said, "I will keep awake the whole night and offer nafl salaah. I will not sleep."

The second asserted that he would observe saum his entire life and never break the saum.

The third vowed that he would abstain from women and not marry ever. Our beloved Rasuul, Sallallaahu 'Alayhi Wasallam, said to them: "By Allaah, I fear Allaah more than you do, worship Him more than you do, and am more devout than you are. In spite of this, I observe saum at times and do not observe saum at other times. I offer salaah, but I sleep too and also marry women. Remember, whoever ignores my sunnah (way of life) has no relationship with me."¹

Marriage is a social necessity

The institution of marriage advocated by Islaam is a combination of numerous advantages and national and social gains. Some of these are:

Continuance of the human species

It is obvious that marriage assures the continuation of the human species. Also, the reformers and guardians in this field have determined rules for the rearing of children so that the human race survives morally and physically. The Noble Qur-aan also refers to this aspect.²

Protection of lineage

Were it not for the institution of marriage as enunciated by Islaam, there would have been a plethora of children of unknown descent, who would be a source of spreading moral degeneration and

corruption. In contrast to this, children born out of natural wedlock are a source of solace to their parents and they are themselves self-reliant, honourable and noble.

Society is protected against moral degradation

In normal societies where there are natural inclinations towards females, halaal natural urges are fulfilled through marriage. Such societies and individuals are exemplary and successful. They fulfil their responsibilities and are active forces for good in countries and nations. Keeping in view the moral wisdom and social advantage of marriage, those who can afford to do so must marry.

Married persons may easily lower their gaze and stop themselves from doing evil. One who cannot afford to marry, should resort to saum (صَوْم) (rozah, fast) often so that sensuous desires may be repressed.¹

Society is protected from illnesses

Illicit sexual intercourse may cause many fatal diseases and promotes obscenity and unlawful acts. Marriage is an antidote to these ailments. It secures society from those maladies which would otherwise destroy the human race.

Spiritual and moral peace

Marriage arouses love and affection between the spouses. The husband, weary from his day's toil, forgets his worries on meeting his wife and children. Similarly, the wife, tired and worn out from her day's work, is refreshed on welcoming home her husband. They obtain, from each other, mental solace, love,² spiritual and mental tranquillity, which serves as an impetus to educate and rear their children.

¹ Bukhaa-rii and Muslim.

² Suurah Nahl, 16:72; a similar topic is discussed in Suurah Nisaa, 4:1.

¹ Bukhaa-rii and Muslim.

² Suurah Ruum, 30:21.

Creating a family, co-operation between husband and wife in rearing children

The pious aspiration of a mother and father are enhanced through marriage. They look after their offspring; strive to fulfil their childrens' needs; seek a contented life, which results in striving for a better future. These are important social benefits which are attained through marriage, which has a deep effect in bringing up children, on family stability and creating congenial kindred. This way the spirit of co-operation is stimulated in them, and the children born to them are noble and pious. Pious sentiments are stirred in the father and the mother. These are the reasons why the sharii'ah (شريعة) commands us to marry¹; and it has described a pious woman as the best of the worldly luxuries one may attain.²

Marriage is the selection of the best (partner)

A marriage is most successful if the rules and regulations laid down in the deen of Islaam are obeyed faithfully. It is then an excellent generator of love and devotion, and harmony and unity. Children born out of such a marriage may turn out to be true believers, sound in health, possessing a good disposition and a high level of intelligence. We reproduce below relevant edicts.

Criterion of selection should be on deen

A correct and true understanding of Islaam is to mould one's actions and conduct to the standard shown by it, and set an example of high morals, superior etiquette and virtue. It is also to embrace the sharii'ah as a whole. When the bride and the bridegroom match this standard and live their lives in conformity with this gauge, they will be designated religious. If not, they will be termed wayward and far

1 Ibn Maajah.

2 Muslim.

removed from Islaam, irrespective of whatever high claims they may lay to piety and righteousness.

A person came to Sayyidinaa 'Umar, Radiyallaahu 'Anhu, to testify to the credentials of a person. On this occasion Sayyidinaa 'Umar, Radiyallaahu 'Anhu, presented an excellent guideline to verify the standing of a person and to confirm his authenticity. Thus, he asked the man, "Do you know him?" On receiving an affirmative answer, he queried:

"Are you his neighbour? Do you always see him coming and going?"

"No" was the reply.

"Have you ever travelled with him?"

"No."

"Have you ever had a monetary dealing with him?"

The reply was, "No."

"Then it appears you might have seen him offer salaah in the masjid."

"Yes, indeed."

"You may go. You do not know him!"

Then he said, "Bring to me a person who knows you (or someone you know)."

Heed this! Sayyidinaa 'Umar, Radiyallaahu 'Anhu, was not carried away by the man's appearance and attire. Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, has said, "Allaah does not look at your countenance or your build, but He looks at your hearts and your deeds."¹

This is why Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, has commanded those who intend to marry, to select a

1 Muslim.

partner who is religious. Then they may fulfil the rights of each other, impart Islaamic education to their children, and manage the home properly. Instead of setting a yardstick of beauty and glamour or wealth and assets, piety must be the criterion.¹ Allaah lowers the worth of the person who marries solely to raise his prestige. He inflicts poverty on one who intends to amass wealth by marrying a rich spouse. He dishonours and disgraces him who sets his eyes on a life partner of high ancestry. He who marries in order to preserve his gaze from the unlawful, or to guard his private organs, or to reconcile the separated, earns the pleasure of Allaah, Who blesses the woman for the man and the man for the woman.² Parents and guardians of a girl must seek a pious, well-mannered boy, who will diligently fulfil the rights of his wife, look after the family, impart the knowledge of Islaam to the children and guard honour and reputation, and see that mischief and corruption are checked.³

No mischief is more sinister than to ensnare a pious girl in the web of a free-thinking, irreligious husband who is unconcerned about relations, modesty or honour. He compels her to cast off the veil; to mix freely with men; to sing and dance; and to banish religion and nobility. How many bashful, noble girls who were examples of modesty, chastity and shyness, became shameless and immoral after their marriage into free-thinking families. Children of such parents revolt against the deen, and are shameless and evil because they are raised in indecent surroundings. Therefore, let the deen and ethics form the basis of selection for a match.

Choice must be based on nobility and pedigree

The life partner must be chosen from a devout, pious family of good ancestral background, because this influences the progeny. Intrinsically,

1 Bukhāa-rii and Muslim.

2 Tabraa-nii.

3 Tirmidhii.

people are either good or bad; they may be compared to a mine or a quarry which remain unchanged. Those who were good during jaahiliyyah are good in the time of Islaam too, provided they develop an understanding of the deen.¹ A beautiful and glamorous woman who is born into an indecent and corrupt family is like a green herbage of filth which must be avoided.² We are commanded to seek good women for our sons and to marry them in families of comparable status,³ because the stamp of the family passes down to the progeny.⁴

Therefore, we must select girls who have been brought up in pious and righteous surroundings, are from noble and religious families, well-mannered, virtuous and graceful. Nobility and excellent traits will be inherited by their offspring. Sayyidinaa 'Uthmaan bin Abuul 'Aas, Radiyallaahu 'Anhu (سَيِّدُنَا عُثْمَانُ بْنُ أَبِي الْعَاصِ رَضِيَ اللَّهُ عَنْهُ), advised his children regarding marriage. The example of one marrying is like one who plants a seed. Therefore, a human must see where one sows one's seed. The woman of a lowly bearing and a mean family background seldom bears a noble child. Hence, choose a woman of noble parentage though it may take some time to find her. It is necessary to be vigilant and select a well-mannered wife. A boy asked Sayyidinaa 'Umar, "What is the right of a child over his father?" He replied, "He must choose his mother after due deliberation, give the child a good name and teach him the Qur-aan."

A study of the science of heredity affirms that a child is the prototype of both of its parents in disposition, in physical build, and in intellect. Thus, keep in mind these priorities and seek an ideal life

1 Tayaa-lisii, Ibn Mu-nii' (ابن منييع) and 'Aska-rii (عسكري).

2 Daar Quṭ-nii, 'Aska-rii and Ibn 'A-dii.

3 Ibn Maajah, Daar Quṭ-nii and Haakim.

4 Ibn Maajah, Dayla-mii and Ibn 'A-dii.

partner if you wish to have pious children who are righteous, self-controlled, fearful of Allaah, and obedient.

Selection of the spouse outside one's own family

Among the principles advocated by Islaam is the preference for an unrelated girl of good ancestry so that the children born in wedlock may be excellent and free from various diseases and hereditary illnesses. Further, the circle of society is widened. By marrying within the family, the offspring tend to be lean and weak.¹ The study of heredity confirms today what Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, had said fourteen hundred years ago in very clear and explicit words. Children born from marriage within the family are feeble and witless.

Virgin women be preferred

There is much wisdom in selecting a virgin girl. The family is safe from bickering and quarrelling, hatred and enmity and an unhappy life. Often, love between the two grows stronger and, mostly, a virgin girl is attached to her husband and loves him because he is the first man to enter her life. Against this, when a man marries a woman who had married before, it often happens that the woman does not find in her second husband the love and affection she had for her first husband. This arouses hatred. Ummul Mu-mineen, Sayyiditinaa 'Aa-i-shah, Radiyallaahu 'Anhaa, spoke to Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam. She said, "Tell me, if you camp in a valley where there is a tree that has been grazed upon and another that none has yet touched, then where will you feed your camel?"

Sayyidinaa Rasulullaah, Sallallaahu 'Alayhi Wasallam, said, "The one that is yet untouched." Sayyiditinaa 'Aa-i-shah, Radiyallaahu 'Anhaa, said, "I am that very tree."

¹ I could not trace this hadiith. If any one finds it, please let me know.

The wisdom in marrying a virgin girl is discussed in a saying of Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam. He said: "Marry women who are not divorced or widowed, because they are of sweet disposition, pure and clean, full of mercy, undeceiving, content with little.¹ On his return from the Ghazwah Dhaa-tur-Riqaa', (غَزْوَةُ ذَاتِ الرِّقَاعِ) Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, asked Sayyidinaa Jaabir, Radiyallaahu 'Anhu: "Have you married?"

"Yes, I have."

"A virgin or a previously married woman?"

He replied: "A woman who was married previously."

"Why not a virgin girl, she would have played with you and you with her?"

He replied: "My father was martyred in the Battle of Uhud (أُحُد) and left me seven sisters to care for, so I married an elderly woman who would keep them together and look after them."

He said, "You did a wise thing."² Thus, under certain circumstances it is better to marry a widow or a divorced woman.

Opt for the most fertile woman

The purpose of marriage is not to satisfy sensual desires but to increase the ummah of Sayyidinaa Muhammad, Sallallaahu 'Alayhi Wasallam. So, at the time of choosing a woman for marriage, a generative and fertile woman should be selected. This may be surmised in two ways.

The woman should be free from ailments that hinder pregnancy. The views of doctors may be sought in this regard. The physical state of the woman's mother and married sisters may be verified. Fertile

¹ Ibn Maajah and Bayha-qii.

² Bukhaa-rii and Muslim.

women are normally healthy and sound, and are active in household chores, in bringing up children, and are quick in serving the rights of the husband.

However, the husband must not be unmindful or lax in educating and feeding his children, otherwise he will be sinning.¹

A man was in love with an affluent but barren woman of high genealogy, honour and rank. He wished to marry her. Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, did not permit him to marry her. When he sought permission for the third time, he replied, "Marry a woman who may give birth to many children and may love much, so that I will be proud of your higher numbers over other ummahs."²

These are fundamental and important views on marriage. They have a deep bearing on the question of education. Therefore, on the subject of training individuals, Islaam took up the first link in the family; it begins with marriage because this is a desire and a necessity of human beings. It links the offspring to their ancestry. Because of it, society is protected against many contagious diseases and licentious behaviour. Husband and wife combine to train their children. The beginning of the Islaamic education of children must be an exemplary marriage that considers the important points that are effective in training, and that play a pivotal role in correcting society.

Chapter 2

Psychological awareness of and feelings for children

BY PSYCHOLOGICAL AWARENESS we refer to the love, compassion and tenderness which Allaah, the Exalted, has aroused in parents for their children. Thereby, a feeling of abhorrence emerges for the customs and habits of the jaahiliyyah (جَاهِلِيَّة) concerning daughters. One must also know what parents must do when a conflict arises between the interests of the child and the requirements of Islaam.

Love of children is natural to parents

It is natural for parents to love their children, to look after them and to be kind and compassionate to them. Without this motivation human beings could have been wiped off the face of the earth. The Noble Qur-aan has categorised children as the adornment of the world.¹ Children are a great blessing of Allaah Ta'aalaa for which we must thank Him.² Further, if children are pious and Allaah-fearing, then they are the delight of the eyes.³ Poets have composed very high calibre poetry on the subject of love for children; these are very moving and heart-warming and brim with sentiment and feeling. The poetry of Umayyah bin Abis Sault (أُمَيَّةُ بْنُ أَبِي الصَّلْتِ), Abuu Bakr Tarsuu-see (أَبُو بَكْرٍ طَرْسُوسِي), and Ustaadh 'Umar Bahaa-ul Amii-rii (أُسْتَاذُ عُمَرَ بِهَاءِ الْأَمِيرِي), are very touching and highlight the love and compassion innate in parents.⁴ The result of the love and compassion that Allaah, the Exalted, has put into the

1 Suurah Kahf, 18:46.

2 Suurah Israa [Banii Israa-eel], 17:6.

3 Suurah Furqaan, 25:76.

4 Tarbiyate Aulad aur Islaam, Vol. 1, p 60-65.

1 Ibn Hibbaan.

2 Abuu Daa-wuud, Nasaa-ee and Haakim.

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hearts of parents ensures that children are properly trained and that their needs are met.

Love of children and being affectionate to them is a divine gift

Love of children, affection and tender and kind feelings for them are unique sentiments. They are a determining factor in their guidance and training, care and nourishment. One who is bereft of mercy has the characteristics of a surly, stone-hearted, cruel person. Such attributes have an adverse effect on children; they tend to become lost in the deep maze of ignorance, villainy and wretchedness. Therefore, Islaam urges us to develop the sentiments of love and mercy. It warns us against being deficient in these qualities.¹

A person was embracing his child. Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, asked him, "Do you feel compassion for the child?"

"Yes, I do", was the polite reply.

He said, "Allaah is merciful to you more than you are to the child. He is the most Merciful (of those who show mercy)."² Our beloved Nabii, Sallallaahu 'Alayhi Wasallam, severely admonished those who were not merciful to their children.³ Once, when he kissed Hasan bin 'Alii, Radiyallaahu 'Anhu, someone observed, "I have ten children and I have never shown love to any of them." He looked at the speaker with astonishment and said, "He who is not merciful will not be shown any mercy."⁴

When a woman visited Sayyiditinaa 'Aa-i-shah, Radiyallaahu 'Anhaa, she gave the woman three dates. The woman gave her two sons a date each and kept one for herself. Both the boys ate their share and then looked towards their mother with expectant eyes for more. She halved the date that she had kept for herself and gave them a piece each. When Sayyiditinaa 'Aa-i-shah, Radiyallaahu 'Anhaa, related this to Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, he said, "Why does this amaze you? Her tenderness towards her children has earned her the mercy of Allaah."¹

Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam was very soft-hearted. His grandson was at the point of death; he took him in his lap and tears rolled down his eyes. Sayyidinaa Sa'd, Radiyallaahu 'Anhu, asked, "O Rasuul of Allaah! What's the matter?"

He said: "This is the mercy of Allaah that he has put into the hearts of men."

In another version it is put thus: "Of His bondsmen, Allaah, the Exalted, puts mercy into the heart of whom He will. Allaah, the Exalted, is merciful to those of His bondsman who are merciful to others."²

To dislike daughters is the repulsive custom of the jaahiliyyah

Islaam upholds equality and fair play. In showing kindness and compassion to children, it does not discriminate between male and female.³ Even in this age, as they did before, some people dislike daughters. To discriminate against them is a sign of being ignorant of the deen and weak in imaan.⁴ A Muslim submits happily to the will

1 Abuu Daa-wuud and Tirmidhii.

2 Bukhaa-rii.

3 Bukhaa-rii.

4 Bukhaa-rii

1 Bukhaa-rii.

2 Bukhaa-rii and Muslim.

3 Suurah Maa-i-dah, 5:8, As-haa-bus-Sunan, Ahmad, Ibn Hibbaan.

4 Suurah Nahl, 16:58-59.

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2 Bukhaa-rii and Muslim.

3 Suurah Maa-i-dah, 5:8, As-haa-bus-Sunan, Ahmad, Ibn Hibbaan.

4 Suurah Nahl, 16:58-59.

of Allaah, whether the new-born is a boy or a girl. Gender is determined by Allaah alone.¹

Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, has emphasised the proper care of daughters so that the habits of the days of jaahiliyyah (جَاهِلِيَّة) may be obliterated from the minds of waverers. He has instructed us to pay proper attention to the care and training of daughters. He has assured us that whoever looks after two daughters, (in another version, three daughters),² till they are mature, will be together with him on the day of qiyaamah.³ It is reported in a hadiith that a father who rears three daughters, nourishes and clothes them, will find that they will protect him from jahannam.⁴

Therefore, we must seek guidance from these ahaadiith and practice impartiality and parity in dealing with our sons and daughters so that we become worthy of jannah.

Reward for patience when a child dies

The complete faith of a believer that everything is ordained by Allaah encourages one to be patient, enabling one to be steadfast when facing accidents and trials. When patience is endured during a crisis, one feels relaxed. One who patiently endures the death of one's child and praises Allaah, will attain a house in jannah named Baytul-Hamd.⁵

The benefits of patience

1. A person who is patient when facing adversity, is entitled to enter jannah and will be excluded from jahannam.⁶ One whose two or

1 Suurah Shuu-raa, 42:49-50.

2 Humay-dii (حُمَيْدِي).

3 Muslim.

4 Ahmad and Humay-dii.

5 Tirmidhii and Ibn Hibbaan.

6 Bukhaa-rii and Muslim.

three children die and bears the loss patiently is protected from jahannam.¹

2. Parents who bear their child's death with patience, will find that their child will intercede for them. The child will not enter jannah until its parents are admitted too.² Young children abide in jannah. They will not let go the garment or hand of their father, or parents, until Allaah allows them to go into jannah.³

Observe the strong faith and conviction of the female Sahaabiyyaat, Radiyallaahu 'Anhunna, of Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam! How steadfast they were on the death of their children. Although his son was ill, Sayyidinaa Abuu Talhah, Radiyallaahu 'Anhu, went on a journey; the son died. When he returned from the journey, he asked his wife, Ummi Saliim, Radiyallaahu 'Anhaa, "How is the child?"

She replied, "More comfortable than before." (She meant to say that the child was relieved of the pangs of this life and had gone to the next world.) Then she gave him to eat. The husband slept with her at night. Then she said, "Tell me, if one who has kept a trust with another demands it back, has he the right to refuse to return it?"

He said, "No!"

She said, "Be patient on the death of your son. He has died. Hope for reward from Allaah, the Exalted."

Abuu Talhah was dejected and protested, "You astonish me. Why did you not tell me before?"

He presented himself before Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, and narrated all that had transpired. Sayyidinaa Rasuulullaah Sallallaahu 'Alayhi Wasallam said: "May Allaah bless

1 Ahmad and Ibn Hibbaan.

2 Tabraa-nii.

3 Muslim.

your previous night.”¹ Soon they were blessed with a son. Nabii, Sallallaahu ‘Alayhi Wasallam, named him ‘Abdullaah. One Ansaarii said, “I have seen the nine sons of this ‘Abdullaah, Radiyallaahu ‘Anhu; all of them were religious scholars and qurraa (قُرَّاء) (expert reciters of the Qur-aan).”

Hence, parents must strengthen their faith and be steadfast. Their offspring are given in trust by Allaah Most High and will return to Him. Everyone has an appointed time.

Interests of Islaam deserve priority over love of children

The love of children must take second place to the concerns of Islaam. The aim and objective of every believer is to establish an Islaamic society. The noble Sahaabah, Radiyallaahu ‘Anhum, and those who followed them, clearly understood this. They had no other goal before them but jihaad, preaching Islaam and spreading it. It is for this reason that their household, their wives and children, and even their own lives, meant nothing to them when the interests of Islaam were before them. They were ever eager to attain martyrdom and prayed to Allaah to bestow it on them. When the welfare of religion was at stake, they did not care for wealth or life, household or family. The strong belief which Sayyidinaa ‘Ubaadah, Radiyallaahu ‘Anhu (سَيِّدِنَا عَبْدَ رَضِيَ اللهُ عَنْهُ), exhibited before the king of Egypt, Muqauqas (مُقَوْقَس), reflects the firm imaan of the sahaabah. The king tried to instil fear and awe with his huge Roman army and also exhibited the glitter of immense wealth. Sayyidinaa ‘Ubaadah said, “Listen carefully. Do not deceive yourself and your companions by showing off your huge army and wealth, thinking we cannot confront you. We do not regard these as a threat. If you are serious in your threat, then

1 Bukhaa-rii and Muslim.

too this will not stop us in our decision. By clashing we will surely attain one of two virtues. Either we will gain victory and with it worldly booty. If on the other hand you overcome us, we will gain the reward of the hereafter. Allaah Most High says:

*“How many a little company hath overcome a mighty host by Allaah’s leave! Allaah is with the steadfast.”*¹

Every one of us asks Allaah for martyrdom morning and evening. Each one desires not to return to his home, wife and children, nor is there any sorrow for leaving them behind. Each one of us has left his wife, children and belongings in the trust of Allaah Ta’aalaa. If we are concerned, it is only in jihaad in the path of Allaah and for ‘i-laa kalimatillaah (اِغْلَاءَ كَلِمَةِ اللهِ) (upliftment of Allaah’s words). You say we live in poverty and hardship. It is not so, because we live a life of contentment. Supposing, if the whole world comes under our rule, then too we will need for ourselves only that much that we possess now. We do not need anything more.

It shows also the inferiority of the majesty and splendour of this life. Sayyidinaa ‘Ubaadah highlighted the inadequacy of armour and forces against Allaah and emphasised his earnest desire to attain martyrdom. Indeed, these honourable people (the sahaabah) had understood the Qur-aan.²

The mind of a Muslim, his heart and his limbs must be occupied with the pursuit of Islaam, its doctrines; jihaad; love for fellow Muslims and heed the invitation to the deen of Allaah. The love of family, wives, children and lineage must be subordinated to the love of Islaam.³

1 Suurah Baqarah, 2:249.

2 Suurah Taubah, 9:24.

3 Bukhaa-rii.

your previous night.”¹ Soon they were blessed with a son. Nabii, Sallallaahu ‘Alayhi Wasallam, named him ‘Abdullaah. One Ansaarii said, “I have seen the nine sons of this ‘Abdullaah, Radiyallaahu ‘Anhu; all of them were religious scholars and qurraa (قُرَاء) (expert reciters of the Qur-aan).”

Hence, parents must strengthen their faith and be steadfast. Their offspring are given in trust by Allaah Most High and will return to Him. Everyone has an appointed time.

Interests of Islaam deserve priority over love of children

The love of children must take second place to the concerns of Islaam. The aim and objective of every believer is to establish an Islaamic society. The noble Sahaabah, Radiyallaahu ‘Anhum, and those who followed them, clearly understood this. They had no other goal before them but jihaad, preaching Islaam and spreading it. It is for this reason that their household, their wives and children, and even their own lives, meant nothing to them when the interests of Islaam were before them. They were ever eager to attain martyrdom and prayed to Allaah to bestow it on them. When the welfare of religion was at stake, they did not care for wealth or life, household or family. The strong belief which Sayyidinaa ‘Ubaadah, Radiyallaahu ‘Anhu (سَيِّدِنَا عُبَادَةُ رَضِيَ اللَّهُ عَنْهُ), exhibited before the king of Egypt, Muqauqas (مُقَوْقَس), reflects the firm imaan of the sahaabah. The king tried to instil fear and awe with his huge Roman army and also exhibited the glitter of immense wealth. Sayyidinaa ‘Ubaadah said, “Listen carefully. Do not deceive yourself and your companions by showing off your huge army and wealth, thinking we cannot confront you. We do not regard these as a threat. If you are serious in your threat, then

too this will not stop us in our decision. By clashing we will surely attain one of two virtues. Either we will gain victory and with it worldly booty. If on the other hand you overcome us, we will gain the reward of the hereafter. Allaah Most High says:

*“How many a little company hath overcome a mighty host by Allaah’s leave! Allaah is with the steadfast.”*¹

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1 Bukhaa-rii and Muslim.

1 Suurah Baqarah, 2:249.

2 Suurah Taubah, 9:24.

3 Bukhaa-rii.

Sayyidinaa 'Umar bin al-Khattaab, Radiyallaahu 'Anhu, said to Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, "O Rasuul of Allaah! You are dearer to me than all else except myself."

He said, "None of you can become a full believer unless I am dearer to him than his life." Sayyidinaa 'Umar said, "By Him Who has revealed to you the Book, you are dearer to me than my life too!"

Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, said: "It is correct now!"¹ If one's desires are not made subservient to deenii exigencies, one cannot be a firm believer.²

Punishing a child and severing ties with it

When a child attains puberty, murabbiis must do everything possible to train and educate it. This will enable a child to acquire the habits and manners prescribed by Islaam and its dignified social civilities. Initially, murabbiis must discipline the child with compassion and love. If this is ineffective, the guardian may suspend the bond with the child. If this, too, is unproductive then, within limits, one may use the cane to the necessary extent. Attention may be paid to the method used by Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam. While eating, a young boy moved his hand around the dish before him. Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, said, "Son, say 'Bismillaah', and with your right hand eat from the portion before you."³

Once, Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, was offered a drink. After he drank of it, he asked a young boy seated to his right, "Do you permit me to offer this drink to the aged person to my left?" This was a very polite style of teaching. The youngster

1 Bukhaar-ii.
2 Bukhaar-ii and Muslim.
3 Bukhaar-ii and Muslim.

said, "By Allaah, I cannot prefer anything at all to the blessed portion offered by you." The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, gave him the bowl. This young sahaabii was Sayyidinaa 'Abdullaah bin 'Abbaas, Radiyallaahu 'Anhu.¹

A young relative of Sayyidinaa 'Abdullaah bin Mughaffal, Radiyallaahu 'Anhu (سَيِّدِنَا عَبْدُ اللَّهِ بْنِ مُغَفَّلٍ رَضِيَ اللَّهُ عَنْهُ), cast some pebbles. He forbade him doing so and cited the Nabii, Sallallaahu 'Alayhi Wasallam's, injunction in this regard. One may hurt an innocent eye or dislodge someone's tooth. However, the youngster persisted and again threw pebbles. Sayyidinaa 'Abdullaah said: "Sayyidinaa Rasuulullaah has forbidden us to throw pebbles and you persist in your defiance. I will not speak to you."² This shows that one may suspend contact when trying to train a child.

If necessary, parents may beat a child. When they are seven years old, parents must command them to offer the fard (obligatory) salaah (prayer). At the age of ten, if they do not offer the salaah they must be beaten, and at this age, they must sleep in separate beds.³ These methods are for those nearing maturity. When the child is mature, a somewhat different approach is taken. If the child does not respond to instructions, then the murabbii must sever ties until the child abstains from defiance and disobedience. A hadiith says the strongest link of faith is to sustain friendship for the sake of Allaah and to endure enmity for His sake. Show love for Allaah alone and bear hatred for Allaah alone.⁴

1 Bukhaar-ii and Muslim.
2 Bukhaar-rii.
3 Abuu Daawuud and Haakim.
4 Tabraa-nii.

When Sayyidinaa Ka'b, Radiyallaahu 'Anhu (سَيِّدِنَا كَعْبُ رَضِيَ اللَّهُ عَنْهُ), remained behind and did not take part in the Ghazwah Tabuuk (غَزْوَةُ تَبُوكَ), the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, forbade people to speak to him. He endured this for fifty days. He felt the world close in on him. No one would talk to him. Nobody visited him. However, when the Qur-aan disclosed Allaah's forgiveness, Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, lifted his isolation.¹ As a warning, Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, shunned contact with his pure wives for a month.

Sayyidinaa 'Abdullaah bin 'Umar, Radiyallaahu 'Anhu, severed relations with his son on a religious point, and when the father died the boycott was still effective. He had narrated a hadiith, according to which women should not be barred from masjids; but the son said, "We will stop the women". This displeased Sayyidinaa 'Abdullaah and he stopped speaking to his son.²

This may be our attitude and we may cut ties with disobedient children who are believers. If, Allaah forbid, a child is an atheist, an apostate or an unbeliever, it is in accordance with Islaam that we reject such children completely. We must stop all dealings with them. This ostracism should be made public too. Muslims never befriend people who are antagonists of Allaah and His Rasuul, Sallallaahu 'Alayhi Wasallam, even if they are their fathers, sons, brothers or other relatives.³

Sayyidinaa Nuuh, 'Alayhis Salaam (سَيِّدِنَا نُوحٌ عَلَيْهِ السَّلَام), had said to his Lord, "My son is of my family." Allaah said, "O Nuuh, he is

not of your folk; his actions are evil".¹ Sayyidinaa Ibraahiim, 'Alayhis Salaam, interceded for his father, because he had promised him that he would do so, but when it became clear that he was an enemy of Allaah Ta'aalaa, he disowned him.² Therefore, if a child or any relative stubbornly persists in disbelieving, the faith stipulates that all relations with such a person must be broken off. This is because in the eyes of Islaam, the religious link is stronger and more preferable than a link based on blood, territory, country, language, brotherhood or economy. Islaam has taught us that religion has preference over all else, including a father, a son, a wife, a tribe, wealth or property.³

Muslims are brothers, one to another.⁴ He who is the most righteous is the most honourable with Allaah.⁵ The murabbiis must pursue a correct course of instruction so that people will be well trained. Also, society will not be corrupt any more; and people will not be tempted to forsake Islaam. The environment will not be ugly or poisonous, but will be honourable and well-mannered.

1 Bukhaa-rii.

2 Ashaabus Sunan.

3 Suurah Mujaa-dalah, 58:22.

1 Suurah Huud, 11 45-46.

2 Suurah Taubah, 9:114,

3 Suurah Taubah, 9:24.

4 Suurah Huju-raat, 49:10.

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Chapter 3

General instructions concerning children

IN THIS CHAPTER, we will discuss four subjects:

The murabbii's (مُرَبِّي) duty when a child is born.

Instructions on naming the child.

Rules of 'aqeeqah.

Rules of circumcision.

What must a murabbii do on the birth of a child?

Islaam has explicit rules relating to children. Basic principles regarding upbringing have been clearly handed down. Among these, the following commands relating to the birth of a child are mentioned:

Congratulations on the birth of a child

It is mustahab to congratulate a Muslim brother on the birth of his child and thus add to his happiness. This creates an atmosphere of love and compassion among Muslim families. If congratulations cannot be conveyed, du'aa for the well-being of the child must be offered. The Noble Qur-aan states the glad tidings to Sayyidinaa Ibraahiim, 'Alayhis Salaam, and his wife.¹ Similarly, Sayyidinaa Zakariyyaa, 'Alayhis Salaam, too, was given the glad tidings of the birth of Sayyidinaa Yahyaa, 'Alayhis Salaam.² On the birth of Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, the slavegirl of Abuu Lahab, Sayyiditinaa Thu-waybah (سَيِّدَتْنَا ثَوَيْبَةَ), congratulated the uncle, Abuu Lahab, who then freed her.

When a child is born, congratulations should be conveyed thus: "The child that Allaah Most High has granted you, may He grant you

1 Suurah Huud, 11:69-71.

2 Suurah Aali 'Imraan, 3:39, Suurah Maryam, 19:7.

barakah, and grant you taufiiq to express shukr. May the child grow up to be pious and gain a long life with sound health."¹

Congratulations must be offered for a boy or girl. Some families give various presents, like sweetmeats, money, etc. This practice falls within the ambit of the sayings of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, that Muslims present gifts to one another to foster friendship and love. However, we must neither turn it into a mere custom nor consider it obligatory. We must avoid the customs of non-Muslims and must not indulge in israaf (إِسْرَاف) (wasteful expenditure).

Saying the adhaan and iqaamah in the child's ears

Adhaan (أَذَان) should be said in the right ear, and the iqaamah in the left ear. This is done immediately after the baby is bathed. On the birth of Sayyidinaa Hasan to Sayyiditinaa Faatimah, Radiyallaahu 'Anhaa, the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, said the adhaan in his ear.² Through its barakah the child will not be touched by epilepsy.

Haafiz ibn Qayyim (حَافِظُ ابْنِ قَيِّمٍ) has written that the significance of saying the adhaan and the iqaamah in the ears of a human, is that such words declare the greatness and majesty of Allaah. The kalimah sha-haadah must be recited, which is the means of entering the fold of Islaam. In other words, this is prompting the creed of Islaam. Besides, at the sound of adhaan and iqaamah, shaytaan distances himself. At this early age, the child is thus invited to Allaah the Majestic, to Islaam and to the worship of Allaah. One of its benefits is that the child is called towards Allaah Most High, Islaam, and worships the Creator from the beginning. An invitation towards the Merciful is

1 Abuu Bakr bin al-Mun-dhir.

2 Abuu Daa-wuud and Tirmidhii.

given before shaytaan gives his invitation. The child's aqiidah, tauhiid and imaan are also guarded. It also regulates and saves from shaytaan and lustful desires.

Tahneek

Tahneek (تَحْنِيك) is the practice of chewing and softening a date and putting a little of it on the palate of the child (taking care to remove the skin of the date) so that it goes down the infant's throat easily. If a date is not available, one may apply anything sweet, like honey, sugar-candy or syrup to the child's palate. Thereby, the sunnah is fulfilled. The veins and the muscles are strengthened. The dental palate, the jaws and the mouth are made active. As a result, it is easy for the child to suck milk from the breast of its mother. A pious and Allaah-fearing scholar or a pious personality should carry out the tahneek. Tahneek is mustahab. Sayyidinaa Abuu Muusaa, Radiyallaahu 'Anhu, says, "A son was born at our place, I brought him to the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, who named him Ibraahim and performed his tahneek with a date, made du'aa of barakah for him and then returned him to me."¹ Sayyidinaa Anas carried the new-born son of Sayyidinaa Abuu Talhah to the Noble Rasuul. He chewed a date and put some of it in the mouth of the child, carried out tahneek, and named the child 'Abdullaah.²

Shaving the hair of the infant

The hair on the head of the new-born must be shaved on the seventh day. It is mustahab (مُسْتَحَب) (commendable) to give silver in sadaqah to the poor and needy equal to the weight of the infant's hair. Shaving the hair of the head provides the child with strength and opens up the pores of the skin. It is also beneficial to the child's eyesight, hearing and sense of smell. Besides, the poor are also assisted.

1 Bukhaa-rii and Muslim.

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Sayyiditinaa Faatimah, Radiyallaahu 'Anhaa distributed silver as sadaqah equal in weight to the hair on the heads of Sayyidinaa Hasan, Husayn, Zaynab, and Ummi Kulthuum.¹ On the birth of Sayyidinaa Hasan, the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, asked Sayyiditinaa Faatimah, Radiyallaahu 'Anhaa, to have the hair of the infant shaved off and offer silver equal in weight to the hair as sadaqah. The hair weighed a dirham or a little less.²

The entire head must be shaved. To leave some hair on the head is called qa-za' (قَزَع) and is prohibited.³ This is regarded as zulm (ظُلْم) (oppression) because some of the hair is hidden. It is exactly as though part of the body receives sunlight and rest of it is in shade. Also, it may be compared with having a shoe on one foot but not on the other, which is forbidden. The intention is to prevent distorting a child's appearance. It also discourages adopting unsuitable modes or imitating non-Muslims as regards hair, clothing or customs. It is essential to carry out the mustahabbaat (pl. of mustahab) acts so that it becomes easy to carry out the faraa-id (فَرَائِض) (compulsory deeds).

Instructions on naming the child

People name their children to distinguish them from others and to call them by their names. Islaam is a complete faith; it recognised this habit and its importance. Therefore, it has a set of instructions on naming a child.

When must a child be named?

According to a hadiith, a child is pledged to its 'aqeeqah, which is sacrificed on behalf of the child on the seventh day, when it is given a

1 Maalik in Muwatta and Yahyaa bin Bukayr (يَحْيَى بْنُ بُكَيْرٍ).

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2 Ibn Ishaaq.

3 Bukhaa-rii and Muslim.

name and the hair is shaved off its head.¹ Thus, the child must be named on the seventh day. According to some ahaadiith, the child must be named promptly at birth, as when Mundhir bin Abuu Usayd (مُنْدِرُ بْنُ أَبِي أُسَيْدٍ) was born, his father took him to the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, who took the child in his lap and asked the father its name. On being told, he said, "No, call him Mun-dhir."² It is reported in a hadiith that the Noble Rasuul said, "Last night a son was born to me, and I have named him Ibraahiim after my grandfather, Ibraahiim, 'Alayhis Salaam."³

Names that are preferred, and those that are undesirable

The name given to the child must be good, lovely, and meaningful. On the day of qiyaamah, people will be called by their names and the names of their fathers. Therefore, a good name must be selected.⁴ Allaah, the Exalted, likes best the names 'Abdullaah and 'Abdurrahmaan.⁵

Children should not be given names that might later on detract from their personality, or become a cause of ridicule. The beloved Nabii of Allaah, Sallallaahu 'Alayhi Wasallam, always changed names that were derogatory.⁶ The name of one of the daughters of Sayyidinaa 'Umar was 'Aasiyah (عَاصِيَة) (meaning disobedient), so the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, changed it to Jamiilah.⁷ Besides, the Noble Rasuul changed such names as 'Utlah (عُثْلَة) (hardness - thickness), Shaytaan, Hakam (حَكَم), Ghuraab (غُرَاب) (crow), Habaab

1 Ashaabus Sunan. (أَصْحَابُ السُّنَنِ)

2 Bukhaa-rii and Muslim.

3 Muslim.

4 Abuu Daawuud.

5 Muslim.

6 Tirmidhii.

7 Tirmidhii and Ibn Maajah.

(حَبَاب) (snake, shaytaan).¹ He also changed the name Harb (حَرْب) (war) into Silm (سِلْم) (peace); Mudta-ja' (مُضْطَجِع) (one who lies down) into Mumba'ith (مُنْبَعِث) (prepared, ready); Banuuz Zaaniyah (بَنُو الزَّانِيَةِ) (offspring of adultery) into Banuur Rushdah (بَنُو الرُّشْدَةِ) (offspring of good people/conduct); Banuul-Maghwiyah (بَنُو الْمَغْوِيَةِ) (one who misleads) into Banuu Rushdah (بَنُو الرُّشْدَةِ).

We must not give names that allude to an ill omen or bad character. The grandfather of Sayyidinaa Sa'eed ibn Musayyib (سَيِّدِنَا سَعِيدُ بْنُ مُسَيِّبٍ) presented himself before the Noble Rasuul, Sallallaahu 'Alayhi Wasallam. He asked him his name. "Hazan" was the reply (meaning, hard ground, surliness). He said, "Your name is Sahl (سَهْل) (easy)." He replied, "How can I change the name given to me by my father?" Sayyidinaa Sa'eed says that from then on hardness of character was found among us.² Sayyidinaa Yahyaa bin Sa'eed says that Sayyidinaa 'Umar asked a person his name.

He replied, "Jamrah" (جَمْرَة) (hot burning coal).

And the name of your father? "Shihaab" (شِهَاب), (meteor), was the reply.

"With whom are you connected?"

He replied, "Harqah" (حَرْقَة) (burning).

Sayyidinaa 'Umar asked him, "Where do you live?"

"Harratun Naar (حَرَّةُ النَّارِ) (heat of fire)."

"Where is it?"

"Dhaat Lazaa (ذَاتُ لَظَى) (holder of blazing fire)."

Sayyidinaa 'Umar, Radiyallaahu 'Anhu, said to him, "Go home, quickly! The people of your house have perished from burning." It turned out that this was true!³

1 Abuu Daawuud.

2 Bukhaa-rii.

3 Maalik in Muwatta.

The name selected for the child must be other than a name of Allaah; thus, it should not be Ahad, 'Aziiz, Khaaliq or Razzaaq, etc. It is permissible, however, to name the child 'Abdulahad, 'Abdussamad or any other name of Allaah compounded with 'Abdul.

When Sayyidinaa Haanii (سَيِّدِنَا هَانِي) came to Madiinah Munawwarah with his people, they called him Abuu Hakam (أَبُو حَكَم). The Rasuul of Allaah, Sallallaahu 'Alayhi Wasallam, said, "Only Allaah, the Exalted, is Hakam. He alone is the One Who decides. Why do they call you Abuu Hakam?" He replied, "If a dispute arises among my community, they ask me to decide between them. Both the parties are happy with my decision." He said, "This is commendable. We must settle the disputes of our folk. Tell me, do you have a son?" "I have three sons, Shurayh (شُرَيْح), Muslim and 'Abdullaah." "Who is the eldest?" "Shurayh is the eldest." The Rasuul, Sallallaahu 'Alayhi Wasallam, said, "Your kunyah (كُنْيَة)¹ is Abuu Shurayh."²

According to a hadiith, on the day of qiyaamah, the worst of all persons in the eyes of Allaah and liable to punishment will be the one whom people call Shaahin-shaah (شَاهِنْشَاه) (king of all monarchs). Only Allaah, the Exalted, is Shaahin-shaah and the kingdom belongs to Him alone.³

We must not give names to our children that indicate good fortune. Suppose the names to be Aflah (أَفْلَح) (successful), Naafi' (نَافِع) (profitable), Ribaah (رَبَاح) (beneficial), Yasaar (يَسَار) (easy). If in a gathering, someone calls out a person by such a name and he is not present, the answer, "not here", might imply that this characteristic is

1 Kunyah is an honorific name. It is used with Abuu (males) or Umm (females).

2 Abuu Daawuud.

3 Muslim.

lacking in that assembly. A hadiith says: Allaah, the Exalted, favours four phrases: Subhaa-nallah, Walhamdu lillaah, Walaa ilaaha illallaah wallaahu akbar. Do not name your sons Yasaar (يَسَار), Najeeh (نَجِيح) or Aflah (أَفْلَح). If their names are called and they are absent, someone would say, "not here". These are four names; do not add to them but refer them to me.¹

When naming their children, parents must ensure that the names they select signify servitude to Allaah alone and not to a false deity. Certain forbidden names include 'Abdul 'Uzzaa (عَبْدُ الْعُزَّى), 'Abdul Ka'bah (عَبْدُ الْكَعْبَةِ), and 'Abdun Nabii (عَبْدُ النَّبِيِّ). Similarly, parents must not give names to their children that emphasise love and romance. Some of these names are: Hiyaam (هِيَام) (violent love). Hay-faa (هَيْفَاء) (slim waist), Nihaad (نِهَاد) (large breasted), Suusan (سُوسَن) (fragrant grass), Miyaadah (مِيَادَة) (who with haughtiness walks to and fro in a swinging manner), Naarimaan (نَارِيْمَان)², Ghaadah (غَادَة) (soft and delicate woman), Ahlaam (أَحْلَام) (dreams, hopes). Islaam envisages Muslims as a people of remarkable attributes. When parents select vulgar or romantic names, they risk tainting the character and soul of the child.

The Noble Rasuul of Allaah, Sallallaahu 'Alayhi Wasallam, encouraged his ummah to give their children meaningful names. This is so that they may remain the best of the ummah and fulfil their duty diligently in guiding humanity to Islaam and truth. The words of a hadiith are: Keep the names of the Ambiyaa ('Alayhimus Salaam). Allaah, the Most Exalted, loves most the names, 'Abdullaah and 'Abdurrahmaan.

1 Abuu Daawuud, Tirmidhii.

2 Originally Neeriimaan (نِيرِيْمَان). Female name of Turkish origin, widespread in Egypt.

The most truthful names are Haarith (حَارِث) and Humaam (هُمَام). The most disliked and vulgar names are Harb (حَرْب) (war) and Murrah (مُرَّة) (bitter).

It is sunnah to use kunyah for a child

The use of a kunyah (كُنْيَة) for a child creates a feeling of self-reliance and nobility. Call him Abu so and so. He cultivates a sense of confidence in society. When the kunyah is lovely and fitting and used in a light-hearted way, one feels happy about it. This also teaches one how to address elders and those who are younger. It was the habit of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, to name children with a kunyah. He called the brother of Sayyidinaa Anas, Radiyallaahu 'Anhu, Abuu 'Umayr (أَبُو عُمَيْر). When Abuu 'Umayr lost his bird, Sayyidinaa Rasulullaah, Sallallaahu 'Alayhi Wasallam, asked him, "Abuu 'Umayr, what happened to the Nughayr (نُغَيْر)?"¹ The kunyah may not necessarily refer to one's own children, it may refer to anyone. For instance, Sayyidinaa Abuu Bakr, Radiyallaahu 'Anhu, had no son by the name Bakr, but his kunyah was Abuu Bakr. The kunyah of Sayyidinaa 'Umar, Radiyallaahu 'Anhu, was Abuu Hafs (أَبُو حَفْص). The kunyah given to Sayyidinaa 'Aa-i-shah was Umm 'Abdullaah (أُمُّ عَبْدِ اللَّهِ). Sayyidinaa Anas, Radiyallaahu 'Anhu, was known by the kunyah Abuu Hamzah (أَبُو حَمْزَة), and Sayyidinaa Khaalid bin Waleed's kunyah was Abuu Sulaymaan (أَبُو سُلَيْمَانَ). Kunyah may be given to all, young or old.

Some considerations when naming the child

If a father and mother do not agree on a name, then it is the prerogative of the father to name the child. The child is known by the

1 Bukhaa-rii and Muslim.

father. This is the command given in the Noble Qur-aan.¹

The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, had named his son Ibraahiim.²

It is not permitted to give the child a contemptuous or a disliked name. It is not proper to select such names as Thagnay, Bhenga, Gungay, Kabray, Kuloo, and the like. The Qur-aan Kariim disallows the use of nicknames with the intention to tease,³ lest children develop bad habits.

What about the kunyah Abuul Qaasim? The 'ulamaa are agreed that the name of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, may be chosen for the child. An individual named his son Muhammad. People objected to it. He went to the Rasuul and told him of his predicament. The Noble Rasuul asserted, "Give your children my name. However, do not use my kunyah because I am the one who distributes (goodness) amongst you."⁴

How should the kunyah of the Noble Rasuul, Abul-Qaasim be used? There are different opinions on this. Some 'ulamaa have disallowed its use altogether.⁵ Others have concluded that it is correct to use it as reflected in some ahaadiith. Yet others have opined that it is inadmissible to use both the name and the kunyah for the same child.⁶ Others have contended that the inadmissibility was valid during the lifetime of Rasuulullaah, Sallallaahu 'Alayhi Wasallam, but since he passed away, it was

1 Suurah Ahzaab, 33:5.

2 Muslim.

3 Suurah Hujuraat, 49:11.

4 Muslim.

5 Bukhaa-rii and Muslim.

6 Abuu Daawuud.

permissible to use both the name and the kunyah.¹ This latter saying is preferred.

'Aqeeqah and its instructions

What is 'Aqeeqah?

The Arabic word 'aq (عَق) means 'to cut'. Thus 'uquuqul waalidayn (عُقُوقُ الْوَالِدَيْنِ) is 'disobedience to parents and suspension of relations'. In the terminology of sharii'ah (شَرِيعَة) it is the sacrifice of a goat for the child on the seventh day after its birth.

'Aqeeqah is permissible

According to the hadiith, 'aqeeqah (عَقِيقَة) must be performed on the birth of a child. It is to pay a ransom on the child's behalf and remove impurities etc.² A hadiith states, Every child is pledged to its 'aqeeqah that should be slaughtered on its behalf on the seventh day; the child must be named and have its head shaved on the same day.³ The sacrifice on behalf of a boy is two goats and for the girl one goat.⁴ (Sheep may also be slaughtered.)

The opinion of the jurists regarding the legality of 'aqeeqah

'Aqeeqah is sunnah or mustahab in the view of Imaam Maalik, Imaam Shaa-fi-ee (إِمَامُ شَافِعِي), Imaam Ahmad, Ishaaq, Abuu Thaur (أَبُو ثَوْر) and others. They base their opinion on the ahaadiith mentioned earlier. They do not consider it obligatory as they find no such evidence in the ahaadith. Also, it is left to one's intention. The Hanafiyyah (حَنَفِيَّة) (Hanafi's) consider this in the category of istihbaab (إِسْتِحْبَاب) (preferred). Hasan Bas-rii (حَسَنُ بَصْرِي) and Layth bin Sa'd (لَيْثُ بْنُ سَعْدٍ) and others opine that it is obligatory.

1 Abuu Daawuud.

2 Bukhaa-rii.

3 Ashaabus-Sunan.

4 Ahmad and Tirmidhii.

They base their opinion on the hadiith that says, every child is pledged to its 'aqeeqah.¹ They also rely on the hadiith that, on the day of qiyaamah, people will be questioned about 'aqeeqah just as they will be asked about obligatory salaah.²

The mustahab time of 'aqeeqah

According to the ahaadiith, it is commendable to perform 'aqeeqah (عَقِيقَة) on the seventh day. Sayyidinaa Rasuulullaah Sallallaahu 'Alayhi Wasallam, performed the 'aqeeqah of Hasan and Husayn on the seventh day after their birth. It may be done on the fourteenth or twenty-first day;³ it is valid, too, on the fourth, eighth or tenth day. It is permissible if done at a later date too.

How is the 'aqeeqah of a girl performed?

'Aqeeqah (عَقِيقَة) is a mustahab sunnah for both boy and girl. Two goats are sacrificed on the birth of a son and one on the birth of a daughter.⁴ However, if anybody sacrifices one goat on the birth of a boy, one has performed a valid 'aqeeqah.⁵ This does not imply that a boy is better than a girl, but because the example was set by Allaah's beloved Rasuul, Sallallaahu 'Alayhi Wasallam. It could also be argued that man was given excellence over woman by reason of the male been endowed with superior physical strength and a heavier burden of responsibilities.

The bones of the animal must not be broken

The bones of the sacrificial animal must not be broken.⁶ This is a sign of good omen of health and strength of the child. By not breaking the

1 Tirmidhii and Nasaa-ee.

2 Ishaaq from Bardah.

3 Maymuu-nii.

4 Ahmad, Tirmidhii and Ibn Shaybah.

5 Abuu Daawuud.

6 Abuu Daawuud.

bones, the poor and the neighbours will receive larger portions of the slaughtered animal. However, no harm is done if someone inadvertently breaks the animal's bones.

Other general instructions regarding 'aqeeqah

The animal that is valid for qurbaanii (ud-hiyyah) (أَضْحِيَّة - قُرْبَانِي) is valid for offering 'aqeeqah (عَقِيقَة). It must be fully one year old. However, a six-month old sheep may be offered in qurbaanii or 'aqeeqah if it is sufficiently fat and healthy and looks like a one-year old. In the case of a goat it must be a year old. The animal must be free from defects. It must not be blind, squint eyed or so thin that there is no marrow in its bones. It must not be so lame that it cannot walk by itself to the place of slaughter. Unsuitable animals are those which have more than two-thirds of their tails or ears cut off. The animal must not be mad, or have most of its teeth missing, nor may it be one born without ears.

The sacrifice of a cow or a buffalo is not valid unless it is fully two years old. A camel must be five years old.

It is permissible to have shares of (both the) 'aqeeqah and ud-hiyyah (أَضْحِيَّة) (qurbaanii, sacrifice) in a large animal. i.e. cow, camel, buffalo, etc. A large animal has seven shares.

The division of meat during the 'aqeeqah is subject to the same injunctions that apply for division of meat of a qurbaanii (ud-hiyyah) animal. We may eat the meat ourselves, distribute it as sadaqah or as a gift. However, in the case of 'aqeeqah, it is legitimate to give some to the midwife or nurse.¹ When celebrating 'aqeeqah, we may invite others and cook the meat for the feast.

¹ Bayha-qii.

According to a hadiith, while slaughtering the animal of 'aqeeqah, say: "I sacrifice in the name of Allaah. O Allaah, it is for You alone and it will return to You. O Allaah, this 'aqeeqah is on behalf of so-and-so."¹ However, if at the time of slaughtering the murabbii (مُرَبِّي) does not mention the name of the child, the 'aqeeqah is valid because of the intention behind it.

The wisdom behind the legitimacy of 'aqeeqah

On the birth of the child, an animal is offered in 'aqeeqah (عَقِيقَة) to obtain nearness to Allaah and to offer ransom for the child. The child later intercedes for its parents. Parents find in the fulfilment of the obligation under sharii'ah (شَرِيعَة) a source of happiness. Also, it promotes love and compassion among the individuals of community and all participate in the happiness. It opens a new fount of income. It diminishes poverty and need. In Islaam, there are different occasions for feasting. These are when guests or visitors arrive, when a child is born, when a son or daughter gets married, when a new-born boy is circumcised, when a traveller returns home, when 'aqeeqah is performed, and when a house is built.

In this connection the following are different types of meals at special occasions which Islaam has permitted:

| | |
|----------------------|---|
| Tuhfah (تُحْفَة) | Food for one visitor. |
| Qiraa (قَرَى) | Food for two visitors. |
| Ma'dubah (مَأْدُبَة) | Food when people are invited. |
| Khurs (خُرْس) | Food when a child is born. |
| Waliimah (وَلِيْمَة) | Feast after marriage. |
| 'Aqeeqah (عَقِيقَة) | Food served on the seventh day after a child is born. |

¹ Ibn Mun-dhir.

Ghadiirah (غَدِيرَة) Food served on the occasion of khatnah (خَتْنَه , خِتَان) (circumcision).

Wadiimah (وَضِيمَة) Food served at a funeral.

Naqii'ah (نَقِيعَة) Food served for one who has returned from a journey.

Wakiirah (وَكِيرَة) Feast after completing a building (construction).

Khatnah and its injunctions

The meaning of khatnah

The literal meaning of khatnah (khitaan, circumcision) is "to cut off the foreskin that is at the tip of the reproductive organ." In sharii'ah it is "the round part on the edge above the conical vascular body of the penis."

The legality of khatnah

The following practices are normal for Muslims: Rinsing the mouth; taking in water in the nostrils; trimming the moustache; brushing the teeth; cutting the nails; removing the hair of the armpit; removing hair below the navel; and khatnah.¹ These are innate to human nature.²

Is khatnah waajib or sunnah?

Imaam Abuu Haniifah, Hasan Basrii (حَسَنُ بَصْرِي) and some followers of Imaam Ahmad bin Hambal consider khatnah a sunnah. According to a hadiith, khatnah is sunnah for men and a virtue for women.³ In the hadiith quoted earlier, it is from among the sunan (sunnahs). Thus, this supports the view that circumcision is sunnah. Besides, the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, did not enquire of those who became Muslims if they were circumcised. If it was obligatory, he would not have failed to ask.

1 Ahmad and Abuu Daawuud.

2 Ahmad, Bukhaa-rii and Muslim.

3 Ahmad.

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Is it necessary for females to be circumcised?

According to the leading qualified jurists, circumcision is not obligatory for females; it is mustahab. According to one ruling of Imaam Ahmad, may Allaah have mercy on him, it is obligatory.

1 Harb from Zuhrii (زُهْرِي).

2 Bayha-qii.

3 Suurah Nahl, 16: 123.

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2 Bayha-qii.

3 Suurah Nahl, 16: 123.

4 Bukhaa-rii and Muslim.

5 Tirmidhii and Ahmad.

However, according to the ahaadiith, it is merely istihbaab (استِحْبَاب) (recommended).

When is khatnah obligatory?

Khatnah of a boy is recommended before he attains maturity. It is advisable to do it with 'aqeeqah. At this age he does not suffer much pain. The question of his being shy does not arise either. The Noble Messenger had the 'aqeeqah and circumcision of Hasan and Husayn performed on the seventh day after their birth.¹

The wisdom behind circumcision

It is the basis of inbred nature, a symbol of Islaam, an indication of the law of the Lord, and the attainment of a true society.²

- It distinguishes Muslims from the followers of other religions.
- It also indicates a submission to the injunctions of Allaah and a willingness to carry out His commands.
- It ensures perfect cleanliness and tones down sensual desires.
- It prevents many illnesses.
- Dr Sabrii Al-Qabbaanii (صَبْرِي الْقَبَّانِي) in his book, 'Our Sexual Life', lists the advantages of circumcision:
 - There is no collection of harmful greasy matter and unpleasant dampness.
 - During erection the tip of the penis is uncovered.
 - It is a prophylactic against cancer of the penis.
 - If performed at an early age, the tendency to urinate in bed is checked somewhat.
 - It may prevent the evil habit of masturbation.

These instructions are a signal to guardians that a child must be reared correctly right from its birth.

¹ Bayha-qii.

² Suurah Nahl, 16:123.

Observance of these injunctions guarantees the health of the child. When it opens its eyes, the child should find itself in a practising Muslim family, whose guideline is Islaam and who complies with the rules of sharii'ah. Thus, Islaam establishes itself in the heart of the child. It strengthens the faith of the child. It encourages the child to be gentle, well-mannered and pious.

Chapter 4

Disobedient behaviour in the child

Its causes and remedy

Poverty, need and hunger

WHEN A CHILD finds itself engulfed in poverty and hunger, want and despair, and feels he is not getting the necessities of life including an adequate share of food and clothing, then he will go out to fend for himself. The child will come under the influence of criminals and immoral people.

The equitable sharii'ah (شريعة) of Islaam ensures that all people receive food, clothing and housing, and that poverty and hunger are eliminated. It sees to it that people are given an opportunity to work and earn a livelihood. The handicapped obtain stipends from the government treasury. It aids the breadwinner. It looks after the orphans, the widows and the elderly in such a way that they live honourably. The observance of its injunctions will free society from criminal behaviour.

Quarrelsome parents

When parents are at loggerheads, the children will try to escape from such an inharmonious surrounding. They will spend much of their time with their best friends. If the friends are evil, a child too will turn into a menace for society. Islaam has set guidelines for the selection of marriage partners. The pair should live in love and harmony. They should co-operate with each other and abstain from bickering.

Divorce and the resultant poverty and hunger

Those children also deviate whose parents are divorced. Without a loving mother and a caring father, children tend to develop bad

habits. When a divorced woman remarries, the children turn to misconduct. Generally, if she is poor, a divorced woman seeks employment, leaving the young children unattended and free to roam about. The uncaring atmosphere has a detrimental effect on them and turns them into delinquents. Islaam enjoins both parents to give each other their rights and fulfil their obligations so that a detestable and blameworthy situation does not arise. These rights are:

1. A woman must obey her husband. Once, women sent a message to the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, "Men participate in jihaad. If they die, they gain the status of a shahiid (شهيد) (martyr), otherwise that of a ghaazii (غَازِي). They earn a reward and virtue and collect booty too. We serve them; but, what do we attain?" He said: "Submitting to the husband and fulfilling his rights are equal in reward and virtue to jihaad in the way of Allaah. But very few women do it."¹
2. She must look after the property of her husband and guard her chastity. A hadiith states: "Shall I not reveal to you the best of the things a person can attain? It is a pious and righteous woman. When the husband looks towards her, she pleases him; when he asks her to do something, she obeys him; when he is absent, she protects his property and her own honour."²
3. She should not refuse to comply when her husband calls her to his bed. According to a hadiith: "When a wife denies her husband this right and he passes the night displeased with her, the malaa-ikah (مَلَائِكَة) (angels) curse such a woman until dawn."³

1 Bazaar and Tabraa-nii.

2 Ibn Maajah.

3 Bukhaa-rii and Muslim.

4. A husband is responsible for the maintenance of his wife and children. This is the command of the Lord.¹ Fear Allaah Ta'aalaa concerning your wives because you have obtained them through the guarantee of Allaah and it is through His words that they are lawful to you. It is your obligation to feed and clothe them according to regulations.²
5. A husband must consult his wife in matters relating to the home. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, has said, "Consult them about (the marriage of) your children."³
6. They must overlook each other's weaknesses and defects. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, has said: "No believer must bear malice toward a believing woman. If she has a trait that he dislikes, she may have some other quality that appeals to him."⁴
7. A husband must treat his wife with kindness, humour her and live happily with her. Allaah, the Exalted, has said: "*And live with them honourably; if you dislike them, perhaps you detest a thing and yet Allaah has placed abundant good therein.*"⁵ The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, has said: "The best among you is he who treats his family kindly. I am better with my family than you are."⁶ Once Rasulullaah, Sallallaahu 'Alayhi Wasallam, took Sayyiditinaa 'Aa-i-shah, Radiyallaahu 'Anhaa, to see the play of the Abyssinians. He waited there with her for a long time.⁷ He would race with her too. Sayyidinaa 'Umar often

1 Suurah Baqarah, 2:233.

2 Muslim.

3 Ahmad and Abuu Daawuud.

4 Muslim.

5 Suurah Nisaa, 4:19.

6 Ibn Maajah and Haakim.

7 Bukhaa-rii and Muslim.

said, "In being kind and soft to his wife, a husband must be like a child; however, with others he must behave like a bold man."

8. The husband must lend a hand with household tasks. The Noble Rasuul engaged himself in household chores. Sometimes, he would cook the meat. Sometimes, he would sweep or clean the house.¹

If the spouses guarantee these rights, they will never face disagreement and they will never quarrel. On the contrary, the entire family will be cited as an example of a group of a happy, loving people. However, if, because one of them is short-tempered and ill-mannered, they lack harmony and unity and it is difficult to live together, then the husband must not divorce his wife before he attempts a reconciliation and adopts the policies discussed here:

- To give advice and counsel.
- To sleep in separate beds; this is an impulsive remedy that may soften his wife towards him.
- To give a simple beating provided it is beneficial to do so. The husband must see to it that the beating is so innocent that it is superficial only, leaving no marks on the body. He must not hit on areas where damage is possible. The face, the chest, the stomach etc. must be avoided. However, do remember that the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, never beat a woman.² Once, a woman complained to him that her husband beat her. He said: "A man among you beats his wife as though she were a slave-girl and then embraces her; he is not ashamed of himself."³
- To appoint someone who may arbitrate between the two after listening to both of them. If they reconcile and unite, then it is

1 Tabraa-nii.

2 Ibn Sa'd.

3 Ibn Sa'd.

commendable. The Noble Qur-aan commands accordingly.¹

- However, if the dispute persists, he may give the woman one *talaaq* (طَلَاَق) (divorce) during the time she is free from menstruation, and if he did not have sexual intercourse with her during her clean cycle. This will allow them to rejoin if they have second thoughts about separation.² Islaam expects us to adopt a sound approach to avert divorce whose consequences are very alarming. Divorce is the one lawful act that invites the displeasure of Allaah.³ The husband is under obligation to provide for his wife and children during her period of waiting after *talaaq*, so that she is not compelled to run from pillar to post for help.⁴ If he is poor, the government must bear their expenses and the rich must look after them and be kind to them.⁵ The affluent face a stern punishment and a strict reckoning if they do not assist the poor.⁶

Idle time of children and adolescents

Deviation and libertine behaviour may follow if an excess of idle time is available to the child. Murabbiis must be very careful about this. They must engage their offspring in beneficial and gainful activities and urge them to offer *salaah*. Apart from being an important form of worship, it is a physical exercise and a means of obtaining cleanliness and purity. Hence, when children are seven years old, command them to offer the *salaah* and, when they are ten years old, punish them if they do not perform the *salaah*.⁷ Children may take part in exercises for *jihaad* and learn horse-riding, archery,

(shooting), swimming, jumping, boating, and similar sports. Encourage them to read beneficial books; to write and deliver speeches, and keep physically fit.

We are directed in the Qur-aan Majiid to collect trained horses and ammunition to fight foes.¹ We find in a *hadiith*: "Consider health a boon before an ailment."² Our beloved Rasuul has said: "Learn archery and horsemanship. That you master archery is more important to me than that you learn horse-riding."³ Play is absurd, but not marksmanship, taming horses, amusing the wife, and learning to swim."⁴ "The display of courage before the enemy invites the mercy of Allaah Ta'aalaa."⁵ "A strong believer is dearer to Allaah than a feeble one."⁶ Keep these Islaamic rules in mind and train your children to be devoted and strong scholars of religion. Let them not be divergent, ill-mannered or defiant.

Evil society and vulgar companions

The main causes of straying and defiance among children are evil and indecent companions. The influence of evil companions sets in quickly, and if the child is stupid, careless and unprincipled it becomes more marked because the child will idealise its friends and imitate them in their actions. It then becomes difficult to bring them back onto the correct path. This is why we are directed to supervise children. Particularly, we must keep an eye on their manners, their company and their friends. We must seek noble friends for them from whom

1 Suurah Nisaa, 4:34-35.

2 Suurah Baqarah, 2:230.

3 Abuu Daawuud and Ibn Maajah.

4 Suurah Baqarah, 2:236.

5 Muslim.

6 Tabraa-nii and Bazaar.

7 Haakim and Abuu Daawuud.

1 Suurah Anfaal, 8:60.

2 Haakim and Bayha-qii.

3 Nasaa-ee and Tirmidhii.

4 Tabraa-nii and Haakim.

5 Ibn Ishaaq and Ibn Hishaam.

6 Muslim.

they may learn good manners, and perhaps imitate them. The Noble Qur-aan has directed us to avoid evil company.¹

The hadiith states that each person is on the deen of friends. Therefore, it behoves us to choose our friends with care.² A good friend is like the owner of mushk, whereas a bad companion is like the blower of a kiln. The possessor of mushk will present you with mushk, or you can buy it from him, or you can enjoy its fragrant smell. On the other hand, a kiln operator may burn your clothes; even if he does not, the unpleasant odour will affect you.³ A person will be in the company of those he befriends, and will receive whatever one strives for.⁴ We are commanded to keep away from vile companions because they will get us into disrepute.⁵ Murabbiis must observe these principles so that their children may become respectable members of society and valuable assets for the ummah, giving it proper guidance.

Ill-treatment of children by parents

Experts in child training are unanimous that ill-treatment has an adverse influence on children. Parents must not be too strict nor too harsh with them. They must not beat and scold them or belittle them repeatedly. If a child is humiliated and teased habitually, this will reflect in its behaviour and manners. The child's mind will be clouded with awe and fear. Sometimes, it may result in suicide, quarrelling with parents, or murderous tendencies. To escape cruel treatment and beating, a child may even run away from home. Such a child may become a delinquent or a criminal. Rebellion

1 Suurah Furqaan, 25:27-29, Suurah Qaaf, 50:27, Suurah Zukh-ruf, 43:17.

2 Tirmidhii.

3 Bukhaa-rii and Muslim.

4 Tirmidhii.

5 'Asaa-kir.

and immorality are characteristic of such children. Islaam advises murabbiis that if they are civilised, tender and sympathetic to children, they will grow up as ideal youths. When children are given proper treatment, they grow up brave and confident, and value the respect and esteem given them.

Allaah the Exalted has commanded us to be just, to think well of others, and to support needy relatives,¹ to control our tempers, pardon others, and overlook their shortcomings.² Allaah the Exalted likes tender hearts³ and declares hard-heartedness a detestable characteristic.⁴ If kindness were personified, nothing could be more beautiful; but nothing would be uglier than hard-heartedness.⁵ Be compassionate to children. Make them obedient, and become worthy of the mercy of Allaah.⁶ One who is merciful will be treated mercifully.⁷ Therefore, be humane so that children tread the right path. If one adopts a wrong attitude towards children, is very strict and tyrannical with them and punishes them too severely, they will become disobedient and rebellious.

A man complained to Sayyidinaa 'Umar about his son's disobedience. Sayyidinaa 'Umar summoned the boy and reprimanded him. "O Amiirul Mu-mineen (أَمِيرُ الْمُؤْمِنِينَ) (Leader of the Faithful)", the boy said, "Has a son no right over his father?"

"Indeed, yes," was the reply.

The boy asked, "What are those rights?"

1 Suurah Nahl, 16:90.

2 Suurah Aali 'Imraan, 3:134

3 Suurah Baqarah, 2:83 and Bukhaa-rii.

4 Suurah Aali 'Imraan, 3:159.

5 Ahmad and Bayha-qii.

6 Abuus Shaykh.

7 Abuu Daawuud and Tirmidhii.

The Amiirul Mu-mineen quoted, "To select for him a good mother, give him a good name, and teach him the Noble Qur-aan."

The boy said, "My father has not given me any of these things. My mother is a black bondswoman of a fire-worshipper. He named me Jua'l (جُغُل) (which means scarab [beetle], ugly and black). He has not taught me the Qur-aan."

Sayyidinaa 'Umar, Radiyallaahu 'Anhu, turned towards the father and said, "You complained to me that your son is disobedient. Before he could realise it, you had pushed him to rebellion. You began treating him negligently."

Children should be highly valued loved ones, and supporters of parents. Parents are like soft earth and the shade-providing sky. If children request something, give it to them. If they are sad, delight them. They will love you. Do not be too strict with them or they may begin to hate you and may pray for deliverance from you.¹

When children view crime and pornographic films

Films showing crime, pornography and vulgarity have led to moral bankruptcy and lewdness. Males and females begin mixing together carelessly. A similar evil influence is spread by vulgar and unsuitable magazines and novels, etc. Young and old are swayed by such matter. Sensual thoughts are planted in young minds and they unwittingly act them out. The result is that neither the admonition of parents nor the education of teachers can expunge these evils from their minds.

Islaam prescribes an excellent system and method for the training and correction of children. These are:

¹ Al-Ahnaf advised Mu'aawiyah in similar words when the latter sought his advice after being displeased with his son Yazid.

1. Parents must keep children away from everything that draws the anger of Allaah Most High on them. This is in conformity with the command of Allaah.¹
2. Murabbiis must fulfil their duties and obligations in this respect. They will be questioned about them.
3. Children must be protected against everything that is bad for them, and against things that weaken their faith. Whereas Islaam teaches us to protect ourselves against loss, it also instructs us not to cause damage to others.²
4. Murabbiis must shield children from films, plays, and reading matter, especially those that emphasise sex, violence and intrigue.

Later in this book, duties on the aspects of imaan and character building will be discussed in detail.

Unemployment in society

A man who has a wife and children but is unemployed and has no income, is the head of a destitute family. His children will turn towards illegal activities. Sometimes, he or other family members may contrive means of obtaining an unlawful income. They may resort to stealing, robbery or bribery. In turn, this leads a nation towards destruction. Islaam has a remedy for unemployment, whether it is beyond the control of the unemployed or self-imposed because of laziness or lethargy. Unemployment that is beyond the control of the unemployed can be corrected in two ways:

1. It is incumbent on the government to provide its people with a decent means of livelihood.

¹ Suurah Tahriim, 64:6.

² Maalik and Ibn Maajah.

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¹ Suurah Tahriim, 64:6.

² Maalik and Ibn Maajah.

2. It is binding on society and the nation to assist an unemployed person.

The government is obliged to provide employment opportunities. When an Ansaarii (أنصاري) requested the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, for aid, the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, told him to desist from begging. The Noble Rasuul auctioned the sackcloth and the bowl that the Ansaarii possessed for two dirhams, then said to the man, "Buy your necessities with one dirham and with the other buy an axe." Sayyidinaa Rasulullaah, Sallallaahu 'Alayhi Wasallam, himself attached a wooden handgrip to the axe; he said to the man, "Sell the wood you chop with the axe and do not come to me for the next fifteen days." The Ansaarii returned after fifteen days, having amassed ten dirhams. He bought clothing and provisions with the money. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, said: "Hard work and labour is better for you than begging. On the day of qiyaamah there will be a black spot on the face of the person who begs."¹

When fellow men are without means of livelihood, people must assist them. One who has a spare conveyance or provision must give it to the one who lacks these.² It is unbecoming of Mu-mins (believers) to fill their bellies while their neighbour goes hungry.³ If anyone dies of hunger due to lack of attention, while being among wealthy people, then Allaah the Exalted, is exonerated of all liability towards such wealthy people.⁴

In cases where unemployment is a person's own fault, Islaam prescribes strict rules. When it is obvious that an

1 Bukhaa-rii.

2 Muslim.

3 Bazzaar and Tabraa-nii.

4 Al-Jawzii.

individual is unemployed because of indolence, such a lazy person must be reprimanded. Thereafter, if the lazy one does not reform, force may be used.

Sayyidinaa 'Umar asked a group of people, "Who are you?"

They replied, "We are resigned to the will of Allaah and have placed our trust (make tawakkul) in Him."

Sayyidinaa 'Umar, Radiyallaahu 'Anhu, said, "You lie! Such a person is resigned to the will of Allaah who sows the seed and then places trust in Him. It is not tawakkul to sit with idle hands. Gold and silver do not descend from the sky." Sayyidinaa 'Umar did not allow the poor and the destitute to become a burden on society. He encouraged hard work and fruitful employment. Zakaah and charity are distributed for momentary relief, not to encourage permanent idleness. However, caring for the old and handicapped is the duty of the state.

Once Sayyidinaa 'Umar, Radiyallaahu 'Anhu, passed a house. A blind poor man was begging. He patted the man's back and asked. "To which faith do you belong?" The blind man replied that he was a Jew. Sayyidinaa 'Umar asked, "Why are you forced to beg?" The blind person said, "I need it to pay jizyah (جِزْيَة) (non-Muslim tax), necessities, and because I am old, I beg." Sayyidinaa 'Umar, Radiyallaahu 'Anhu, gave him alms from his own resources and then had him, and others like him, supervised by the Baytul Maal (بَيْتُ الْمَالِ) (state treasury).¹

On another occasion, Sayyidinaa 'Umar, Radiyallaahu 'Anhu, passed a group of Christians who were affected by leprosy. He instructed the Baytul Maal to give them an amount to meet their needs, obtain treatment, and maintain their dignity.

1 Abuu Yuusuf.

When parents neglect to train their children

The main cause of children being spoiled is the parent's lack of interest in their education. A great responsibility rests on the shoulders of the mother. She is like a madrasah (مَدْرَسَة) (school). She and the father are accountable. The child is constantly with her until he attains manhood. A woman is the keeper of the house of her husband. She will be questioned about her subjects. The father must give a helping hand to her in rearing their children. That child is surely an orphan whose father and mother are occupied in other affairs and overlook their responsibilities regarding the training of their offspring. Such children will turn out to be criminals and vagabonds, especially if the parents go astray and indulge in vagrancy. When children are nourished with the milk of unchaste women, they will become lewd like their unchaste mothers. Where parents fail in their responsibilities towards their children, they will be subjected to a painful torment.¹

The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, has ordered that children and the family be taught good manners, brought up well,² made to act on the injunctions of sharii'ah (شَرِيعَة), and kept away from unlawful things. He described this as a scheme to protect oneself from the fire of jahannam.³ The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, has said, "Instil in children love for me and my family and teach them to recite the Qur-aan because those who know the Qur-aan will be under the shadow of the 'Arsh (عَرْش) (Throne of Allaah Most High).⁴

1 Suurah Tahriim, 66:6.

2 Ibn Maajah, 'Abdurrazzaaq, Sa'eed bin Mansuur.

3 Ibn Jariir.

4 Tabraa-nii.

When a child becomes an orphan

A child is also likely to suffer when it has no parent to love and look after it. Islaam advises us to look after orphans. We must not be cruel to them. We must treat them kindly.¹ This will ensure that the children become worthy citizens. When a loving hand strokes the head of an orphan, that person will gain a virtue for every hair on the orphan's head.² The guardian merits entry into jannah.³ That person will enjoy the company of the Noble Rasuuls, 'Alayhimus Salaam.⁴

These, then, are the main factors that breed disobedience and rebellion in children. Rectify them. Follow the solution suggested by Islaam so that your child turns out to be pure of soul and heart, and develops virtuous qualities.

1 Suurah Baqarah, 2:220, Suurah Duhaa, 93:9, Suurah Maa'oon, 107:-1-2, Suurah Nisaa, 4:10.

2 Ahmad and Ibn Hibbaan.

3 Tirmidhii.

4 Tirmidhii.

Chapter 5

Responsibility for imaanii (religious) upbringing

THE DEEN OF ISLAAM encourages murabbiis (مُرَبِّي) to ensure the correct upbringing of children, which begins at birth. The person educating and training, whether an ustaadh (أُسْتَاذ) (teacher), mother, father or a custodian of society, when they fulfil their responsibilities, they will have fulfilled the divine commands and will bring about an ideal Islaamic society. At many places in the Noble Qur-aan, and ahaadiith, murabbiis are commanded to fulfil their duties, and are warned against failing to do so. Hence, parents and offspring are urged to perform salaah.¹ Choose the means to save children from the fire of jahannam.² Look after children.³ Both men and women have been made responsible.⁴ Educating and rearing children correctly have been rewarded more than sadaqah (صَدَقَة) (charity).⁵ Give preference to Islaamic education and rearing which are the best of gifts a child can get.⁶ Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, commanded the folk of his household to impart knowledge.⁷ On the day of qiyaamah (قِيَامَة) (resurrection), a person will not be able to move until he answers questions concerning how much he has practised the knowledge he has gained.⁸

1 Suurah Taa Haa, 20:132.

2 Suurah Tahriim, 64:6.

3 Suurah Hijr, 15:92,93, Suurah Baqarah, 2:233, Suurah Saaffaat, 37:24.

4 Bukhaa-rii and Muslim.

5 Tirmidhii.

6 Tirmidhii, 'Abdurrazzaq, Sa'eed bin Mansuur.

7 Bukhaa-rii in Adabul Mufrad.

8 Tirmidhii.

Our elders exercised great care in training their children. They chose pious and righteous teachers who were models for the youngsters, imparting to them an excellent Islaamic education. 'Uqbah bin Abii Sufyaan (عُقْبَةُ بْنُ أَبِي سُفْيَانَ), Khaliifah Haaruun Rashiid (خَلِيفَةُ هَارُونَ الرَّشِيدِ), Khaliifah 'Abdulmalik bin Marwaan (خَلِيفَةُ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ), Hajjaaj bin Yuusuf (حَجَّاجُ بْنُ يُوسُفَ) and Hishaam bin 'Abdulmalik (هَشَامُ بْنُ عَبْدِ الْمَلِكِ), all chose pious and righteous teachers for their sons.¹ Our pious predecessors were very careful in this matter.² Hakiim Ibn Sinaa (حَكِيمُ بْنُ سِينَاء) says, "A child must have good companions at madrasah (also at school) so that their piety and goodness reflects on the child." Murabbiis must fulfil their duties pertaining to religious and moral teaching, physical and intellectual training, psychological and social education, and sexual instruction. A detailed discussion follows in the next seven chapters.

Responsibility for religious teaching

As a child matures intellectually and its power of comprehension grows, it is opportune for murabbiis to explain the principles of imaan and 'aqiidah (عَقِيدَة) (correct belief). The application of these principles must grow into a habit as the child grows, and must be taught more of sharii'ah (شَرِيعَة) (Islaamic law regarding behaviour, piety and virtue). The fundamentals of 'aqiidah include a belief in Allaah Ta'aalaa, the malaa-ikah (مَلَائِكَة) (angels), the revealed Books, all the Rasuuls, the malaa-ikah questioning in the grave, punishment in the grave, revival after death, accountability (of deeds), jannah and jahannam, and other unseen matters.

1 Jaahiz and ibn Khaldun.

2 Raaghib and Asfahaanii.

The fundamentals of 'aqiidah cover physical and pecuniary 'ibaadah. These include fard salaah, saum, zakaah, and hajj. Children must be familiar with this segment of Islaamic education so that their 'aqiidah, form of 'ibaadah and way of life are uncorrupted. They will then accept no other religion but Islaam; no other book as their guide but the Qur-aan; no-one else as their leader and guide but Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam. His esteemed guidelines in this regard are as follows:

First of all, the child must be taught the kalimah, "Laa ilaaha illal-laah"

The Noble Rasuul said, "First, teach the child the kalimah."¹ This confirms admittance to Islaam. It is a symbol of Muslims, therefore, it is said in the child's ears before anything else.

When the child grows up, before anything else, tell the child what is lawful and unlawful

Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, said, "Obey Allaah Ta'aalaa. Do not be disobedient to Him. Enjoin children to obey His injunctions and shun the forbidden. This is how one will protect oneself from the fire (of jahannam)."² This ensures that they adhere firmly to the commands of the Lord and to the sharii'ah from their youth.

Command the observance of 'ibaadah when they are seven years old

According to a hadiith, when children attain the age of seven, command them to offer the fard salaah. When they are ten years old, if they do not keep up the salaah, beat them.³ Thus, when they are

1 Haakim.

2 Ibn Jariir and Ibn Mun-dhir.

3 Haakim and Abuu Daawuud.

capable, teach them to observe the saum. They will learn the essence of 'ibaadah at an early age.

Love for the Noble Rasuul and his family, and the recital of the Qur-aan Kariim

A hadiith on this subject has been narrated in the preceding lines.¹ Narrate to children and make them aware of the history and ghazawaat (غَزَوَات) (battles) of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, the biographies of the noble sahaabah and the noble mujaahidiin. Children will follow in their footsteps and be aware of Islaamic history. This was the practice of the honourable sahaabah and our pious predecessors. Teach them the tilaawah (تِلَاوَة) (recital) of the Qur-aan at an early age. Let them memorise it. Teach them the ahaadiith, the seerah of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam. Acquaint them with the language of the Muslims and teach them Arabic so that they may ward off the fraud and scheming of the atheists, and the propaganda of the infidels and those who have gone astray.

Child educationalists assert that there is an inherent tendency in children to believe in the unity of Allaah. Children are disposed towards purity and cleanliness and are averse to evil. Then, if one attains good training, a pure environment, and righteous companions, one turns out to be strong in imaan with excellent morals. The Noble Qur-aan has described this nature.² The hadiith states, "Every child is born with a perfect fitrah (فِطْرَة) (natural disposition). Their parents make them a Jew, Christian or a Majuusii (مَجُوسِي) (fire worshipper)."³ Children are pure of heart, like an

1 Tabraa-nii.

2 Suurah Ruum, 30:30.

3 Bukhaa-rii.

The fundamentals of 'aqiidah cover physical and pecuniary 'ibaadah. These include fard salaah, saum, zakaah, and hajj. Children must be familiar with this segment of Islaamic education so that their 'aqiidah, form of 'ibaadah and way of life are uncorrupted. They will then accept no other religion but Islaam; no other book as their guide but the Qur-aan; no-one else as their leader and guide but Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam. His esteemed guidelines in this regard are as follows:

First of all, the child must be taught the kalimah, "Laa ilaaha illal-laah"

The Noble Rasuul said, "First, teach the child the kalimah."¹ This confirms admittance to Islaam. It is a symbol of Muslims, therefore, it is said in the child's ears before anything else.

When the child grows up, before anything else, tell the child what is lawful and unlawful

Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, said, "Obey Allaah Ta'aalaa. Do not be disobedient to Him. Enjoin children to obey His injunctions and shun the forbidden. This is how one will protect oneself from the fire (of jahannam)."² This ensures that they adhere firmly to the commands of the Lord and to the sharii'ah from their youth.

Command the observance of 'ibaadah when they are seven years old

According to a hadiith, when children attain the age of seven, command them to offer the fard salaah. When they are ten years old, if they do not keep up the salaah, beat them.³ Thus, when they are

1 Haakim.

2 Ibn Jariir and Ibn Mun-dhir.

3 Haakim and Abuu Daawuud.

capable, teach them to observe the saum. They will learn the essence of 'ibaadah at an early age.

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2 Suurah Ruum, 30:30.

3 Bukhaa-rii.

exquisite piece of jewellery. They adopt the habits of the environment in which they grow up. Therefore, teach them to be civilised and cultured, and teach them good etiquette. Provide them with a good environment and pious companions. They will turn out to be pious and righteous. If on the other hand, they live in misguided surroundings and spend time with evil people, then mischief will be instilled in them. They turn out to be of an evil character and will stray and go adrift. They will be driven to wretchedness and disbelief, distancing themselves from Islaam. Even a little negligence on the part of parents pushes them into ruin. When parents send their children to schools run by Christian missionaries, they grow averse to Islaam and acquire irreligious tendencies. Education under unbelieving and atheist teachers results in them going astray. Dangerous, communistic and materialistic ideas grow in their minds. By providing them opportunities to read books of atheists, materialists and non-Muslims, they turn into enemies of their own history and their pious deenii elders. When a father allows his children full freedom to mix with deviated people, they pick up anti-Islaamic thoughts and ridicule Islaamic practices. When the child joins societies and associations that entertain atheistic ideas, they absorb misleading beliefs and become enemies of Islaam. Therefore, let your children grow up in a religious atmosphere. Teach them the basic points of Islaam.

- a. Parents must train their children to contemplate on Allaah Ta'aalaa, signs of His miraculous powers, and the creation of the heavens and earth. In this way, they will support their convictions by arguments and proof. No outsider will be able to lead them astray.

The Noble Qur-aan has declared repeatedly that we adopt the method of gradual training from the low to the high, from the

perceived to the unperceived, so that the individual grasps the real nature of things.¹

- b. Parents must encourage children to develop a sense of humility before Allaah, to fear Him, and to serve Him. Murabbiis must describe to their progeny the attributes of Allaah, and His miraculous powers. They must expound to them the vastness and majesty of His sovereignty and authority. They must tell them about examples of His power in creation. Parents must accustom their children to offer the fard salaah, recite and listen to the tilaawah (تِلَاوَة) (recital) of the Qur-aan Kariim with attention and humility, until tears roll down from their eyes. Children must know that the Noble Qur-aan eulogises those who are humble in salaah.² The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, in order to gain the effect and impact of the Noble Qur-aan, asked others to recite the Noble Qur-aan to him; when he listened to their tilaawah of the Qur-aan, tears flowed from his eyes.³ His upright followers were like him. The state of humility develops gradually. A hadiith states, "Recite the Qur-aan and weep, but, if you cannot weep, act as though you are weeping."⁴

Let children be conscious of the fact that Allaah Ta'aalaa is ever watchful. He knows the apparent and the hidden, the mischief of the eye and the secrets of the heart. Whatever one does, let it be done in sincerity to please Allaah; this is exactly what He has

1 Suurah Nahl, 16:10-17, Suurah Baqarah, 2:164, Suurah Taariq, 86:5-10, Suurah 'Abasa, 80:24-32, Suurah Faatir, 35:27-28, Suurah Qaaf, 50:6-8.

2 Suurah Mu-minuun, 23:1-2, Suurah Zumar, 39 23, Suurah Hajj, 22:34-35, Suurah Maryam, 19:58, Suurah Hadiid, 57:16.

3 Bukhaa-rii and Muslim.

4 Tabraa-nii.

commanded.¹ Also, impress upon children that Allaah, the Exalted, accepts only those deeds that are done with sincerity,² and the approval of every deed depends on the intention behind it.³ Arouse in them the habit of meditation. Accustom them to take an account of their actions so that they may scrutinise their evil thoughts and their baseless and futile ideas. This will keep them away from jealousy, malice, tale-bearing, back-biting and all that which is unlawful. Whenever temptation arises, they will remember that Allaah Ta'aalaa is observing them. He listens to what they say and do, and He sees everything. When children are constantly aware of this, sense will prevail and they will act with insight and wisdom. A hadiith directs us to be accountable for our actions. Its words are: "Worship Allaah, imagine that you see Him, but, if you cannot, then believe that He is watching you."⁴ Our noble predecessors trained their children along these lines.

Sahl bin 'Abdullaah Tastarii (سَهْلُ بْنُ عَبْدِ اللَّهِ تَسْتَرِي) says, "I was three years old and when I awakened at night I observed my maternal uncle Muhammad bin Sawaar (مُحَمَّدُ بْنُ سَوَّارٍ) perform salaah. One day he said to me, "Do you make dhikr (ذِكْر) (remembrance) of Allaah who created you?" I said, "How do I make dhikr of Him?" He said, "Say in your heart three times, without moving your tongue, before going to bed **Allaahu ma'ee** (اللَّهُ مَعِيَ) (Allaah is with me); **Allaahu naazir ilayya** (اللَّهُ نَاطِرٌ إِلَيَّ) (Allaah is observing me) and **Allaahu shaa-hi-dii** (اللَّهُ شَاهِدِي) (Allaah is present with me)." I practised for a few days and mentioned it to him. He said, "Now repeat it seven times every night." I practised this and mentioned it to him. He said, "Repeat it eleven times every night." I began practising it. Its sweetness began to nest in my

heart. After a year my maternal uncle said, "Learn what I have taught you and observe it till you enter the grave (i.e., die). It will benefit your dunyaa (دُنْيَا) (material world) and aa-khiraah (آخِرَة) (hereafter)." I practised this for many years. I felt its sweetness in my body. One day my maternal uncle said to me, "O Sahl, with whom Allaah is, whom He observes, and with whom He is present, can such a person be disobedient to Allaah? Save yourself from being disobedient to Allaah."

Subsequently Sahl, Rahi-ma-hullaah (رَحِمَهُ اللَّهُ), became among the great 'aa-ri-fiin (عَارِفِينَ) (pious, possessing knowledge of Allaah), and among Allaah's saaliheen (صَالِحِينَ) (pious men). This was due to the kindness of his maternal uncle who disciplined, taught and nurtured him, and instilled in Sahl while he was still young the foundation of imaan, supervision, observation and a noble character.¹

Western educators and moralists speak highly of this type of religious training to rid society of crime, vulgarity, and immodesty. In their opinion, to set children along correct lines and to train them well, morally and intellectually, it is essential to have faith in Allaah Ta'aalaa. This is also the view of Dostoevsky the famous Russian novelist, Voltaire the French philosopher, Dr Henry Long, the American psychologist, Svetlana, Stalin's daughter, and Kant, the German philosopher. They agree that without faith and belief in Allaah Ta'aalaa one cannot correct defiance and mischief.² Religious education is a means towards goodness. It promotes excellence. Without religious education, children attain neither responsibility nor trustworthiness. They cannot identify their objectives and intents, nor can they achieve high ambition. On the contrary, they live the life of

1 Al-Ghazaa-lii in Ihya-ul 'Uluum.

2 Tarbiyate Aulaaad aur Islaam, vol. 1, p. 178-179.

1 Suurah Bayyinah, 98:5.

2 Abuu Daawuud and Nasaa-ee.

3 Bukhaa-rii and Muslim.

4 Suurah Aa'raaf, 7:200-201, and Bukhaa-rii.

animals. It becomes their aim to fill their stomachs, satisfy their animal instincts, run after worldly pleasures and lusts. The Qur-aan Kariim has pronounced its verdict on such people.¹

Murabbiis must acquaint children with convincing arguments and proofs that attest to the unity of Allaah Most High, and strengthen their imaan in Him. For this purpose, seize every opportunity to put across Islaamic ethics. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, did so. Murabbiis must always provide their offspring with the best of books on Islaam, so that they receive correct mental nourishment.

1 Suurah Muḥammad, 47:12.

Chapter 6

The responsibility for moral training

MORAL UPBRINGING IS to learn and to put into practice the principles of morality and ethics. It is imperative that we initiate this process from the very beginning. The outcome of a strong faith and correct religious training is that one will develop the virtues of morality and character. Belief in Allaah Ta'aalaa, and faith and trust in Him, encourages us to do good deeds and to adopt good etiquette. Also, once one is firm in one's conviction that Allaah Ta'aalaa is omnipresent, and some soul-searching is done, one will refrain from vulgarity, vile habits, sinning, corrupt and rude customs. This will prompt one to take up virtuous habits and one will experience a natural love for piety.

Our ancestors put these principles into practice while training their children and students and were eminently successful. If, on the other hand, these principles are ignored, then children will become morally bankrupt and unrestrained. They will be of an atheistic and misguided disposition and pursue *shayṭaanii* desires. Children of a quiet nature will spend their life as witless and unheeding persons. If animal tendencies are predominant, the child will seek sensual and lustful desires. Their activities will be uncontrolled eating and aimlessness. Emotional characters will hanker after dominance; they will bully people and be arrogant, boastful and unyielding. If they are of an evil nature, they will be deceitful and cause dissension among friends. They cause harm to people and incite them towards evil. They are slaves to lecherous desires and are unmindful of the harm they cause.

Western educators and reformers are impressed by the strong link between faith and manners and the effective relation between belief

and practice. They have made it clear that without religion one cannot obtain peace of mind, reformation is ineffective and morals cannot be moulded.¹

Important advice and opinion on the moral and character building of the child

The hadiith states, "Among the gifts a father gives his son, none is better than an excellent etiquette and elegant manners."² The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, said, "Treat children with kindness and give them a good education."³ It is the right of children that their father provides them with a good education,⁴ gives them a good name, and fulfils their duties according to their age and intellectual growth.⁵ Train children to be truthful and trustworthy; stable and unselfish; helpful to the distressed; respectful to the elders and guests, and polite to neighbours and strangers. Do not let them engage in vile conduct, nonsensical talk or evil activities. Ensure that they develop praiseworthy sentiments, cultivate warm feelings towards orphans, show kindness to the poor, and help widows.

Four bad habits normally found in children

Islaam tells us that strict supervision is essential for a sound upbringing of children. Murabbiis must therefore ensure that their children are free from four bad habits. These are: telling lies, theft, abusive language, and lewdness.

1 Tarbiyate Aulaad aur Islaam v. 1 p. 186; opinions of German philosopher Fichte; Indian leader Gandhi; British Judge Daning and philosopher Kant.

2 Tirmidhi.

3 Ibn Maajah, 'Abdurrazzaaq, and Sa'eed bin Mansuur.

4 Bayha-qii.

5 Ibn Hibbaan.

Falsifying or telling lies

Lying is the worst of habits. Strictly check it and inculcate in children a hatred for lies. Islaam declares that lying is the sign of a hypocrite.¹ A liar invites the wrath and punishment of Allaah, the Exalted.² A person who often lies, is (regarded as) a habitual liar.³ Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, has called lying a breach of trust.⁴ Therefore, create in children a hatred for falsehood and stop them from telling lies. Warn them of the harmful consequences of lying. Take the lead, be truthful yourself and refrain from lying. Do not tell lies even to quieten children or to encourage them to do something, otherwise they will become used to it. The result will be that they will no longer trust you. Then, imparting advice will be useless. Our foremost murabbii (مُرَبِّي), Muhammad, Sallallaahu 'Alayhi Wasallam, has cautioned against telling lies even by way of jest, or in encouragement, or just for the fun of it. This will guarantee that not even one lie will be recorded against our names by Allaah Ta'aalaa.⁵ It is also a lie to say to a child, "Take, hold this!" without actually intending to give it anything.⁶

Our worthy ancestors emphasised that children should grow up with the habit of speaking the truth. Once, when Shaykh 'Abdulqaadir Jiilaanii (شَيْخُ عَبْدِ الْقَادِرِ جِيلَانِي) departed on a journey, his mother gave him forty diinaars for expenses. She also made him promise that he would speak the truth. Around Hamadaan (هَمْدَان), a gang of robbers waylaid the caravan. One of the robbers came to him and asked

1 Bukhaa-rii and Muslim.

2 Muslim.

3 Bukhaa-rii and Muslim.

4 Abuu Daawuud.

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2 Muslim.

3 Bukḥaa-rii and Muslim.

4 Abuu Daawuud.

5 Abuu Daawuud and Bayha-qii.

6 Aḥmad and Ibn Abid Dunyaa.

him what he had. He replied, "Forty diinaars". The robber did not take him seriously and left him alone. One of the others put the same question to him and again got the reply, "Forty diinaars". He got hold of him and took him to their leader who asked him the same question and back came the reply, "Forty diinaars." He asked, "Who has compelled you to speak the truth?" Shaykh 'Abdulqaadir Jiilaanii repeated the promise he had given his mother. On hearing this, the leader was overwhelmed with awe. He tore off his clothes as if he were mad and said, "You do not violate the pledge that you have given to your mother. Here I am, unmindful of the word I have given to Allaah, the Exalted. I violate it and am not afraid in the least." He instructed his henchmen to return all that they had snatched from the caravan-riders. Then he said, "I repent to Allaah Ta'aalaa at your hands." His associates allowed him to continue as their leader after his repentance just as he was their chief during their days of evil. The result of his being truthful was that all the bandits repented.

Theft

In no way is the habit of theft any less dangerous than that of telling lies. This habit is found more in those backward areas where people have not adopted the morals prescribed by Islaam and have not benefited from imaan. When from an early age a child does not fear Allaah Most High, or does not feel compunction on betraying trusts or usurping the rights of others, then, gradually the child turns into a miserable criminal who cheats, misappropriates and deceives. Society abhors such people.

Therefore, murabbiis must warn children of the evil consequences of theft, cheating and misappropriation. If they find money or other valuables on their children, they must ask them how they acquired

them. They must not take the children at their word. Children may say that someone gave it to them, or that they found it somewhere. It is a very despicable thing if parents don't mind if their children steal, or even encourage them to do so.

Once, when a young thief was being punished, he said, "Before you cut off my hand, cut out the tongue of my mother. The first time I committed theft and brought home an egg, my mother did not warn or punish me. Rather, she said her son was now a full grown man. Had she not said that, I would not be a thief now."¹

Here are some examples of how our righteous forefathers brought up their children, and how they taught them to respect the rights of others and fulfil tasks entrusted to them.

Sayyidinaa 'Umar, Radiyallaahu 'Anhu, forbade adding water to milk. One mother asked her daughter to put some water into milk. The daughter reminded her of the command of the Amiirul Mu-mineen (أَمِيرُ الْمُؤْمِنِينَ) (Chief of the Believers), Sayyidinaa 'Umar, Radiyallaahu 'Anhu. The mother argued that he was not watching. The girl retorted, "But Allaah Ta'aalaa is watching us."

Sayyidinaa 'Abdullaah bin Diinaar (سَيِّدُنَا عَبْدُ اللَّهِ بْنِ دِينَارٍ) journeyed towards Makkah Mukarramah with Sayyidinaa 'Umar, Radiyallaahu 'Anhu. During the journey, they came across a shepherd. Sayyidinaa 'Umar put him to the test and said, "Sell us one of these sheep." He replied that he was a slave and not the owner of the sheep. "You could tell your master that a wolf attacked and ate up a sheep." The shepherd asked, "What shall I say to Allaah Most High? He is

1 Akh-laa-qul Ijtimaa'iyyah (اخلاق الإجتماعية) by Sibaa'ee (سبَاعِي).

watching." Sayyidinaa 'Umar began to weep. He paid the purchase price of the slave and set him free. "In this world," he said, "your honesty has earned you your freedom. I hope that in the hereafter, because of this, you will be free (from the fire of jahannam)."

Abusive language

A society that tolerates the detestable habit of abusive language, disregards the guidance of the Noble Qur-aan and Islaamic values. The main reasons for the existence of this habit are:

Children hear their parents use abusive language. They repeat these dirty words, thus following their elders' example.

People imitate the usages of those with whom they spend their time. Parents must keep their children away from companions who use filthy language. Naturally, they stop their own children from using bad language. Murabbiis themselves must set an example. They must impress upon their children that their personalities will be tarnished by the constant use of vulgar speech, and by being bad mannered. Teach them those ahaadiith which urge one to avoid indecent language and behaviour. They include a warning of severe punishment and painful torment. In the following lines some of these ahaadiith are presented.

It is impious to verbally abuse a Muslim, and it is a sign of unbelief to fight with him.¹

Do not abuse the parents of others. In retaliation, one's own parents may be verbally abused. This is as though one abuses one's own parents.²

1 Bukhaa-rii and Muslim.

2 Bukhaa-rii and Ahmad.

Some of the utterances made by men take them to jahannam.¹

It is through the (misuse of the) tongue that one is consigned to jahannam.²

A believer is one who does not chide, curse, is vulgar or utters filthy words.³

When children use gentle words and speak politely, they come across as being lovable. But, if they are abusive, they become detestable. Nurture them so that they will naturally close their ears to filthy language. The children of our righteous forefathers were very well-mannered, cultured and courteous. They spoke a very fine and courteous language that pleased the elders.

In the time of Khaliifah Hishaam bin 'Abdulmalik (خَلِيفَةُ هِشَامِ بْنِ عَبْدِ الْمَلِكِ) there was a famine. People from different tribes came to him. Among them was a fourteen-year-old boy, Darwaas bin Habiib (دَرْوَاَسُ بْنُ حَبِيبٍ). People were overawed by the dignity and majesty of the khaliifah. They could not speak out before him. The khaliifah observed Darwaas and did not consider him worthy of his attention. He reprimanded the guard for having permitted the youth inside. Darwaas recognised the mood of the khaliifah and immediately spoke out, "Amiirul Mu-mineen! My coming here has not dented your grace or majesty; however, it has bolstered my image and prestige. These people have not spoken. If I too keep quiet, then who will tell you?" The khaliifah asked him to go on and say what he had to say. Darwaas gave him a very lucid account of the consequences of the famine.

1 Bukhaa-rii.

2 Ashaabus Sunan and Ahmad.

3 Tirmidhii.

The khaliifah was much impressed and distributed one hundred thousand dirhams among the villagers. He ordered that a similar amount be endowed to Darwaas. However, Darwaas politely refused the gift, requesting the khaliifah to distribute it among the villagers. The khaliifah asked him, "What do you want for yourself?" He replied, "My ambition is to fulfil the desires of my people."

Veering off the right path

Obscenity, immodesty and revelry are rampant these days. Young boys and girls are mindlessly imitating people of other religions and cultures. They drown themselves in a flood of licentious behaviour and obscenity, and live merrily. They believe it to be a sign of progress to dance, to play music and to blindly ape others. In their eyes, the free mixing of sexes is modernism. Their main occupation is living aimlessly like hippies or chasing girls. Remember, Islaam presents a practical system and a set of principles for murabbiis to follow in rearing children. These guidelines aim at creating respected religious personalities. Some of them are:

To avoid blind imitation of other people

The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, has said, "Resist (the manners of) the polytheist, clip the moustache and grow beards."¹ In another version, the words are, "Go contrary to the fire worshippers. One who adopts the manners of others is not of us. Do not simulate the Jews and Christians."²

1 Bukhaa-rii and Muslim.

2 Tirmidhii.

One will be counted among those (in the hereafter) whom one imitates.¹ We have been strictly prohibited from imitating others, or join those who move with the times.²

It is permissible to benefit from beneficial sciences; medicine; chemistry; engineering; physics; war expertise and manufacturing of armaments, etc. Wisdom is the treasure of the wise. Wherever and whenever it is found, a Mu-min (مؤمن) has a greater right to it.³ It is mandatory to prepare and equip for combat⁴ and to seek knowledge.⁵

When the ways and manners of non-Muslims are opposed to our faith, it is forbidden to imitate them.

The consensus of the 'ulamaa and a-immah mujtahidiin in every era is that the purpose of the Islaamii sharii'ah (شريعة) are: preservation of the deen; integrity of the intellect; valuing one's ancestry; respect for the individual; and inviolability of possessions.

We are discouraged from living a reveller's life

Those who stand in reverence of Allaah Ta'aalaa abstain from revelry.⁶ Sayyidinaa 'Umar, Radiyallaahu 'Anhu, forbade Persian Muslims from taking part in festivals,⁷ or to appear and dress like the mushriks. Do not seek excess pleasure, gaiety and amorous playfulness. One who goes against these rules is unable to fulfil the obligation of tabligh (تبليغ) (propagation of Islaam) and jihaad, and is unable to contribute towards the upliftment of Islaam. Muslims should not play musical instruments, or listen to music and vulgar songs.

1 Abuu Daawuud.

2 Tirmidhii.

3 Tirmidhii, 'Askarii, Qada'ee.

4 Suurah Anfaal, 8:60.

5 Ibn Maajah.

6 Ahmad and Abuu Nu'aym.

7 Bukhaa-rii and Muslim.

The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, said, "Allaah, the Most Gracious, has sent me as a merciful Rasuul. He has commanded me to banish the flute-reed, musical instruments, wine and idols that were worshipped in the days of jaahiliyyah (جَاهِلِيَّة) (era of ignorance)."¹

The Noble Rasuul predicted that there would be people among his followers who would declare adultery, silk, wine and singing as lawful.² Molten lead will be poured into the ears of those who listen to songs.³ The listener of songs will not be able to hear the sweet voices of the spiritual people in jannah.⁴

Everyone knows that those who listen to songs are inclined to be morally corrupt and lead a lewd life. It is a grave sin to watch immoral television and video recordings, and to listen to immoral radio broadcasts as it is filled with music, entertainment, singing and dancing. This severely harms morals and the deen. Today, nearly every home is like a cinema which generates evil.

The practice of adopting resemblance to eunuchs and women is abhorrent

When Sayyidinaa Mu'aawiyah, Radiyallaahu 'Anhu (سَيِّدِنَا مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ), visited Madiinah Munawwarah, he addressed the people, took out a wig and said, "I do not think anyone but a Jew would use it." When Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, learnt of it, he termed the use of a wig an act of cheating and a lie.

Sayyidinaa Mu'aa-wiyah, Radiyallaahu 'Anhu, said, "You people have invented an evil fashion (dressing); the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, has prohibited us from telling lies."¹

The Noble Nabii, Sallallaahu 'Alayhi Wasallam, said, "Allaah has cursed those men who behave like eunuchs, and those women who appear like men."² The Noble Rasuul held a piece of silk in his right hand and gold in his left hand and said, "Men of my ummah are forbidden the use of both these items."³

Therefore, it is forbidden and a sin for men to use a wig; gold or silk; or to try and resemble a woman. Likewise it is forbidden, and a sin, for women to look like men or to wear clothing that is revealing or very tight; to expose the body (nudity); free-mixing of sexes, and men ogling at women.

The Noble Qur-aan has commanded men and women to lower their gaze. It has commanded that women must cover their bodies and veil themselves.⁴ They must not go out of their houses unnecessarily. If they have to go out, they must cover their faces⁵ so strangers cannot see them. They will not put themselves at risk. They will save themselves from sin, and will not cause others to sin. During hajj or 'umrah, when a female wears the ihraam, she must wear the veil so that the cloth does not touch her face.

Personal beautification for show is forbidden

Those women will not enter jannah who wear revealing dresses, walk in a flirty and haughty manner, attracting men towards them,

1 Ahmad, Ibn Mu-nii' (ابن مُنِيْع) and Haarith.

2 Bukhaa-rii, Ahmad and Ibn Maajah.

3 Ibn 'Asaakir.

4 Tirmidhii.

1 Bukhaa-rii and Muslim.

2 Bukhaa-rii, Abuu Daawuud, Tirmidhii, Ahmad, Ibn Maajah.

3 Abuu Daawuud and Tirmidhii.

4 Suurah Ahzaab, 33: 59, Suurah Nuur, 24:30-31.

5 Ibn Jariir.

and bind knots on their hair like humps (of camels). They will not even perceive the fragrant scent of jannah although this fragrance is perceived at a distance of five hundred years.¹ Allaah, the Most Gracious, has forbidden females to come out of their homes while they fully beautify and glamorize themselves.²

Islaam does not permit the free-mixing of males and females. The Qur-aan Kariim³ strictly prohibits this. The command is to adopt the veil.⁴ A man must not be alone with a female stranger; at such times, *shaytaan* tempts and destroys.⁵ A woman must not be alone with her brother-in-law either.⁶ However, she may stay alone with a *mahram* (مَحْرَم) (person whom one cannot marry: brother, uncle, etc.).⁷ A man must not look at female strangers.⁸ An involuntary glance is forgiven, provided he turns his gaze away from her immediately.⁹ Women must not look at male strangers unnecessarily.¹⁰ To save herself from being ogled at, a woman must not sit on a thoroughfare unnecessarily, but, if she has to, she must lower her gaze.¹¹

It harms the personality of the child to be allowed to live in luxury and to act like a eunuch, to imitate women, and to be vulgar in speech. Similarly, it harms the personality of the child if lustful desires are pursued, or be influenced by vulgar and lewd songs, music and dance. Exposure, displaying adornment and beauty, and the mixing of male and female is poisonous (to character and morals).

1 Muslim.

2 Suurah Ahzaab, 33:33, Suurah Nuur, 24: 60.

3 Suurah Nuur, 24:30-31.

4 Suurah Ahzaab, 33:53.

5 Tirmidhii.

6 Bukhaa-rii and Muslim.

7 Bukhaa-rii and Muslim.

8 Suurah Nuur, 24:30, Suurah Israa [Banii Israa-eel], 17:36.

9 Muslim.

10 Abuu Daawuud and Tirmidhii.

11 Bukhaa-rii and Muslim.

Psychologists and experts of training and education are unanimous that these habits result in poor memory, debased personality, defiled character, loss of chivalry, spreading of various diseases, and deprivation of nobility and innocence.

Dr Alex Carlyle opines that when a man is sexually excited, certain excretions in his blood affect his brain and intoxicate him so that he is unable to think properly.¹

In 1962 the President of the USA predicted a bleak future for America because of rampant lewdness. Six out of seven men who presented themselves for army training were unfit.²

Margaret Smith said of college girls that they do not desire anything but sexual satisfaction. More than sixty percent of them failed to pass their examinations.³

The main reason why children deviate and veer off the correct path is due to the negligence and apathy of murabbiis towards their upbringing.

Some of the reasons for debauchery in children

Children obviously engage in debauchery and other unlawful activities when their parents let them mix with wicked people, and do not object to them viewing pornographic, vulgar and violent films, or keeping obscene pictures and reading obscene literature and magazines.

Similarly, a man leads his wife and daughters to a life of sin and disgrace when he permits them to go out of the house unveiled, glamourized, beautified and to move about with male strangers who

1 Al-Insaan dhaalikal majhuul (الإنسان ذلك المجهول).

2 George Paloshi.

3 Lebanese newspaper, Al-Ahad no. 650.

defile their honour and chastity. If parents do not keep an eye on their children when they go to school and come back, the children may spoil themselves and debase their honour. Parents must examine their books and bags and the places where children keep their possessions, like wardrobes, etc.

Encourage children to be well-mannered and cool tempered and behave well towards other people. We refer to some verses of the Noble Qur-aan and some ahaadiith on the subject of adopting honour, good manners and dealing with people kindly.

The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, was sent to teach graceful manners to the people.¹ Allaah, the Exalted, has commanded the adopting of good manners.² Compassionate relations with people and a forgiving attitude are part of good manners.³ On the day of qiyaamah (قيامة) (resurrection), the scale will tilt in favour of a well-mannered person.⁴ This is what the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, has commanded.⁵ A well-mannered person is one who is "full of faith."⁶ Good manners are a significant part of the deen.⁷

By being well-mannered and followers of Islaamic etiquette, murabbiis can set an example to children and guide and lead them. We are commanded in the Noble Qur-aan to forgive and forget, and to adopt impeccable manners.⁸

1 Ahmad, Haakim, Bayha-qii.

2 Suurah Aa'raaf, 7:199.

3 Ibn Mardawiyah.

4 Abuu Daawuud and Tirmidhii.

5 Tirmidhii.

6 Abuu Daawuud and Tirmidhii.

7 Muḥammad bin Naṣr.

8 Suurah Aa'raaf, 7:199, Suurah Fussilat [Haa Meem Sajdah], 41:34, Suurah Aali 'Imraan, 3:134.

Therefore, parents and guardians must fulfil their obligations towards the education and training of their children. They must remember that if they are lethargic in this regard, children will turn out to be vagrant and vulgar.

Chapter 7

Responsibility relating to physical education

PHYSICAL TRAINING OF children is also an important parental responsibility and ensures children remain alert and healthy. Islaam prescribes a method of physical training whose main points are:

Responsibility towards the expenses of wife and children

The Noble Qur-aan has enjoined upon a man to feed and clothe his wife and children.¹ The money spent on his wife and children entitles the man to a reward greater than the reward earned from taking part in jihaad in the cause of Allaah, or liberating a slave, or giving sadaqah.² It is a sin to hold back the rights of the family members or to be miserly in spending on them.³

Good eating and drinking habits

The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, has advised against eating to fill one's stomach and over-eating. One must eat only so much as is enough to keep one's back straight. The stomach should be divided into three parts: a third for eating, a third for drinking and a third for air (breathing).⁴

Sit when drinking water, recite "Bismillaah", take three sips and do not exhale into the utensil. After drinking, praise Allaah Ta'aalaa, saying "Alhamdu lillaah".⁵

1 Suurah Baqarah, 2:33.

2 Muslim.

3 Abuu Daawuud.

4 Ahmad and Tirmidhi.

5 Bukhaa-rii, Muslim and Tirmidhi.

Sleep on the right side facing the qiblah. To sleep on the left is harmful to the heart and causes difficulty in breathing. Before sleeping, say the masnuun du'aas (sunnah invocations).¹

Keep away from infectious diseases

The ahaadiith command one to keep away from lepers as a precautionary measure.² A leper from Thaqiif (ثَقِيف) was advised by Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, to return home, after the Noble Rasuul had taken his allegiance.³ He said, "One afflicted (with an infectious disease) must not go near a healthy person."⁴ Therefore, keep young children away from people who are afflicted with contagious diseases.

Treatment and medication for the sick

It is sunnah to take medicine. Therefore, it is wrong to delay or evade treatment. According to a hadiith, there is a medicine for every illness; when the medicine is appropriate for the illness, the patient is cured by the command of Allaah, the Exalted.⁵ The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, has said, "O bondsman of Allaah, treat yourself when you are ill, because Allaah, the Exalted, has created a cure for every illness except old age."⁶ People asked him if incantation and medical treatment had any effect. He replied that things by Allaah Most High had been determined.⁷

1 Bukhaa-rii and Muslim.

2 Bukhaa-rii and Muslim.

3 Muslim and Ibn Maajah.

4 Bukhaa-rii and Muslim.

5 Muslim and Ahmad.

6 Ahmad and Nasaa-ee.

7 Ahmad and Tirmidhi.

Do not be harmed nor harm (others)

A hadiith says, one must not allow oneself to suffer a setback, nor must one cause harm to another.¹ Thus, it is incumbent on murabbiis to make their children adhere to medical principles that are necessary for their hygiene and health. They must protect their children from whatever is harmful to their health. Instruct them not to eat unripe fruit. Fruit and vegetables must be washed before eating. They must eat only when they are hungry. Hands must be washed before eating and afterwards. Hot food or drink must not be cooled by blowing into it, etc.

Sports, physical exercises, horse-riding

The Noble Qur-aan commands one to be ready to fight if attacked by an enemy.² The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, has declared that a believer who is strong is better than one who is weak, and is more dear to Allaah.³ Therefore, the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, has commanded one to learn swimming, archery, riding and those arts that are of use in combat and in jihaad.⁴

Let children lead a simple life and shun leisure

A child who leads a simple life without luxury and pomp will find it easy after growing up to take part in jihaad, and to persuade people towards Islaam. A hadiith says, "Lead a simple life. The servants of Allaah do not lead a life of worldly materialistic comforts."⁵ The Noble Rasuul said, "Adopt simplicity and learn archery."⁶

Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, lead a very simple, unostentatious life in matters of his eating, clothing and living.

Train the child to be realistic and truthful

It is mentioned in a hadiith, "Covet beneficial things."¹ One is prohibited from things that make one neglectful; commit adultery; steal or drink alcohol.² Women must refrain from dressing in a vulgar and obscene mode, nor must they swagger in the presence of men. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, has said that such women will not enter jannah and will not smell its fragrance.³

Dear murabbiis! These are the significant points that Islaam prescribes for the physical training of children. Adopt them and make society upright and healthy. You will triumph in both worlds.

Some dangerous habits

Many alarming, evil habits are found in children, teenagers and adults to which murabbiis must pay particular attention. Realise how perilous these are. Parents must show abhorrence to their progeny so that their children may restrain themselves from evil habits. These evils are:

- smoking
- masturbation
- addiction to drugs
- adultery
- homosexuality.

1 Muslim.

2 Bukhaa-rii and Muslim.

3 Muslim.

1 Maalik, Ibn Maajah, Daar Qutnii.

2 Suurah Anfaal, 8:60.

3 Muslim.

4 Tabraa-nii, Muslim and Bazzaar.

5 Ahmad and Abuu Nu'aym.

6 Tabraa-nii, Abuu Shaahiin and Abuu Nu'aym.

Smoking

Smoking is a very common addiction these days. Young and old have involved themselves in this vice. We will consider this evil from three angles: The harmful effects of smoking, the edict of sharii'ah on cigarette smoking, and how to rid oneself of this offensive habit.

Harmful effects of smoking

It is known that smoking cigarettes effects the smoker's and non-smoker's health; causes tuberculosis, cancer of the lungs, poor memory and loss of appetite. It chokes the breathing apparatus and excites the nerves. The countenance of the smoker grows pale and teeth turn yellow. The body wears out and character deteriorates. The smoker is weak-willed, lazy and lethargic.

The conclusion of a research conducted by ten experts in the USA to study the effects of tobacco is reproduced in the following lines. The mortality rate of smokers is higher by sixty-eight percent. They are prone to cancer of the lungs, the risk being 10.8 times more than to non-smokers. They are liable to experience swelling in the nasal tract, in the throat or in the respiratory tract — their chances being 6.1 times greater. Similarly, the risk of throat cancer is higher by 5.4%, of mouth cancer by 4.1%. The risk of cancer of the alimentary canal is 3.4% higher. Diseases of the stomach are 2.4 times more to smokers than to non-smokers, while they are 2.6 times more susceptible to other ailments. Diseases of the heart are more common, the risk being 1.7 times more than others.

Heart ailments among smokers occurred 70% more in them than among non-smokers. Swelling in the membrane of the spitting tube and breathing tract was five hundred times more than among non-smokers. Lung-cancer was 1000% more.¹ Smoking cigarettes

1 Al-Hadaarah (الحضارة), vol. 12, no. 3-4.

causes cardiac ailments. The nicotine in tobacco increases palpitation and harms the blood vessels.

Heavy on the smoker's pocket

Even a person with a limited income squanders one-fourth of his salary, or more, on cigarettes. This is not only a lavish extravagance, but also a burden on the household. Besides, it creates differences in the home.

The edict of sharii'ah on smoking

The jurists and 'ulamaa are of the unanimous opinion that it is necessary to keep away from whatever causes ruination and annihilation. The Noble Qur-aan and the ahaadiith of Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, informs us that to engage in such things is a crime.¹ Smoking cigarettes is destructive to health and harmful physically. Therefore, one must keep away from this habit.

Intellectuals and people of good taste regard the smoking of cigarettes as injurious and impure. It is harmful to the body and causes a bad smell in the mouth. Allaah Ta'aalaa permits pure things and prohibits unclean things,² so that one may keep the body healthy and maintain a good character and an ability to think.

Smoking demotes intellectual capacity and weakens the physique. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, has discouraged us from doing anything that causes fatigue and unsoundness.³ Thus, we know that smoking cigarettes is not allowed and it is obligatory to refrain from it. At one time, smoking seemed

1 Suurah Baqarah, 2:195, Suurah Nisaa, 4:29.

2 Suurah Nisaa, 4:2, Suurah Aa'raaf, 7:57, Suurah Maa-i-dah, 5:100.

3 Ahmad.

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3 Ahmad.

acceptable because its harmful effects had not yet come to light.

The remedy for this ailment

Through its communication channels, the government must publicise the harmful effects of smoking. They must discourage it in every possible way. For instance, they may increase the tax on cigarettes and so make them very expensive. They must prohibit smoking in public places. On their part, smokers must fear Allaah Ta'aalaa and remember that they will have to explain themselves to Him. They must give up smoking through firm determination and strong will-power. Parents must keep a strict eye on their children so that they do not fall prey to this bad habit and ruin their health.

The curse of masturbation

The anathema of masturbation is very common among young and adolescent boys. One reason for this habit is the unrestricted movement of women on the streets, in the market-places, and at recreation centres. Women go about in tight-fitting and revealing garments, unmindful of the presence of men.

Obscene scenes in plays and films promote sexual self-indulgence. Periodicals and magazines that contain romantic and sexual matter lead young boys and girls to shamelessness and adultery.

Youngsters who are not inspired by the fear of Allaah Ta'aalaa, and of the consequences of their actions, are apt to gratify themselves by committing adultery and other unlawful acts, or by resorting to self-indulgence. These harm the body, the mind and affect one's psychological health.

Body health

A person who masturbates becomes weak and thin, and is liable to tremble. Palpitation increases. Memory becomes weak. The digestive system is impaired. Inflammation of the lungs occurs, threatening to develop into tuberculosis. One may become anaemic.

Sexual health

Impotency is the natural outcome of masturbation. A boy who has indulged in the habit of masturbation is not capable of marriage when he grows up. If he does marry, his wife hates him and often husband and wife may divorce. If the woman is pious, she will become afflicted with tuberculosis. If she is not pious, she might involve herself in unlawful acts.

Psychological and mental health

A person who masturbates is a psychological case, and is liable to serious mental illnesses like forgetfulness, loss of memory, weak determination, preference for solitude, extreme shyness and fear, laziness and lethargy, being sorrowful or scheming some crime or suicide.

Injunctions of sharii'ah in this regard

The act of masturbation is despicable. It is a grave sin and is unlawful. The Noble Qur-aan commands the guarding of private organs.¹ With the exception of sexual intercourse with one's wife or slave girl, all forms of sexual satisfaction are unlawful and these include adultery, homosexuality and masturbation. On the day of qiyaamah, the hands of those who masturbate will become

1 Suurah Mu-minuun, 23: 5-7.

pregnant.¹ Such people are punished in this world too.² They will be deprived of the mercy of Allaah Most High.³

It is forbidden to use whatever is injurious and harmful, yet, under certain circumstances, masturbation may be overlooked if done to protect oneself from adultery and illegitimate acts.

The elimination from this habit

Early marriage is a perfect, beneficial and natural remedy for this dangerous addiction.

Nafl saum

If for some reason it is not possible to marry at an early age, nafl saum (صَوْم) (voluntary fasts) may be kept. By observing saum, lustful thoughts are curbed and thus one's sexual urge is reduced. Further, fasting promotes fear of Allaah Ta'aalaa and creates humility.⁴

There are various kinds of nafl saum. One is the Saum Daawuu-dii (صَوْم دَاوُودِي) (the saum - fast of Daawuud, 'Alayhis Salaam) which means fasting every alternate day. Nafl saum is also kept on Mondays and Thursdays, six days during the month of Shawwaal, the ninth and tenth of Muharram, and (on any day) with the intention to cool a sexual urge.

Shun whatever excites sexual thoughts

Young people destroy themselves if they pursue things that incite emotions. They become like animals. Murabbiis must keep control over their offspring. They must keep children away from gatherings and opportunities that tempt them, or where they may come across

1 'Aṭaa. (عطاء)

2 Sa'eed bin Jubayr.

3 Shaykh Muḥammad Haamid's "Ruduud 'alal abaaṭiil" (ردود على الأباطيل) p. 40.

4 Aṣ-ḥaabi Ṣaḥ-ḥaah Sittah.

women in revealing or tight-fitting attire, listen to romantic tales or read pornographic, suspense or vulgar novels and magazines, hear music and indecent songs or view such films.

Engage in fruitful pursuit

Do not permit children to sit alone when they have nothing to do. Their imaginations run wild and sexual passions are aroused. Show them how to spend their time properly so that they do not get arousing and lustful ideas. Keep them busy with physical exercise, pure recreation, sensible reading, religious lessons, archery and marksmanship.

Good company

It is important to select good and pious companions for children. Such friends may guard them from erring and although they are rare, they are found everywhere. Search for them and let your children spend their time with them. Remember, people imitate their friends.¹ Therefore, to strengthen imaan, character and physique, keep away from evil companions and adopt the company of virtuous people.²

Act on medical advice

Doctors of medicine give the following suggestions on how to restrain lustful desires and sexual urges.

- Have cold baths in summer.
- Pour cold water on the penis in other seasons.
- Engage in physical exercises and sports. (Some doctors recommend special exercises to curb lustful desires).
- Abstain from spices and all types of food that excite sex.
- Cut down on tea, coffee and invigorating beverages.

1 Tirmidhii.

2 Suurah Zukh-ruf, 43:67.

- Reduce intake of meat and eggs to a minimum.
- Do not lie down flat on the back or on the stomach. Rather lie on the right side in compliance with the sunnah.

Fear Allaah Ta'aalaa

When fear of Allaah Ta'aalaa is rooted in a person, all sinful and evil acts will be shunned. One will then realise that Allaah is watching, and is aware of everything, whether apparent or hidden. One will take account of every excess and every omission of duty. Allaah Most High will punish the disobedient and the cruel.

Young people must attend scholarly gatherings and assemblies where Allaah Ta'aalaa is eulogised. One must offer one's fard salaah and make it a habit to offer nafl salaah and recite the Qur-aan Kariim. One must cultivate the fear of Allaah Most High, the habit of muraqabah (مُرَاقَبَة) (contemplation), and the realisation of His majestic powers. This is possible when one accustoms oneself to arise in the dead of the night for the tahajjud salaah, keeps nafl saum, listens to the chronicles of the Noble Sahaabah, Radiyallaahu 'Anhum; spends time with pious people, keeps contact with the righteous, and remembers death and the hereafter. Therefore, develop such habits so that one is not drawn into temptation and sensuality. Remember that the punishment for disobedience and sinning is the fire of jahannam.¹

Harmful effects of intoxicants and drugs

Nowadays, this is a very common susceptibility. Youngsters who have no murabbii to guide and look after them, fall into this type of addiction easily. Youngsters whose parents neglect their training also fall into this habit. Children become

¹ Suurah Naazi'aat, 79:37-41.

spoiled due to the bad company they keep. We will discuss this subject from three angles:

- Harmful effects of drug abuse.
- The shar'ee (شَرْعِي) injunctions regarding its use.
- An effective method of getting rid of it.

Harmful effects of drug addiction on health and intellect

Insanity, loss of memory, stomach disorders and ailments of intestines, affliction of the mind, upsetting of the digestive system, anorexia, loss of appetite causing thinness and sexual weakness, and hardening of the veins and sinews.

It is known that in France, the number of deaths from intoxication surpasses the number of deaths caused by tuberculosis.¹ In 1955 there were seventeen thousand deaths from intoxication and twelve thousand from tuberculosis.

Monetary disadvantages

Indulgence in this habit causes extravagant expenditure. An addict is unable to perform well, if at all. He is weak, remains an unknown entity and is physically and mentally a disabled person. In 1965, seventy-two million Americans were addicted to intoxicants. Of these twenty million absented themselves from work, causing an annual loss of two billion dollars to the economy.

Psychological, moral and social disastrous effects

A person addicted to drugs develops bad habits. He often tells lies, is cowardly, and belittles moral values and worthwhile achievements. He steals and is shameless, oppressive, tyrannical and irresponsible. Such a person will suffer most in the hereafter.

¹ French Department of Census.

It was the colonial powers that encouraged drug addiction and so ruined the standard of life of other people. Their scheme was to destroy the character of Muslims and leave them unworthy of jihaad. This is what the British did to the people of Egypt and China.

What does sharii'ah say about drug addiction?

In the eyes of sharii'ah, drug addiction is unlawful. Liquor is haraam.¹ Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, warned of the curse of Allaah Ta'aalaa on every aspect of liquor (intoxicants): drinking it, offering it to others, buying it, selling it, extracting it, preparing it, or having it prepared, carrying it, having it carried, etc.²

According to the Qur-aan Kariim, anything that numbs the senses is evil and forbidden.³ The same is mentioned in the ahaadiith.⁴ The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, strongly prohibited the consumption of beverages that intoxicate or madden.⁵ Injunctions pertaining to wine apply to all intoxicants.

The same injunctions apply to the use of opium, marijuana, hashiish, dagga, ganja, hemp, heroin, etc.⁶ Alcohol may not be used as medicine.⁷ However, in case of very severe necessity, if an alternative medicine is not available, a certain amount of alcohol mixed with a medical preparation is allowed. A devout Muslim doctor may prescribe such a preparation.⁸

1 Suurah Maa-i-dah, 5:90-91.

2 Abuu Daawuud.

3 Suurah Aa'raaf, 7:157.

4 Ibn Maajah.

5 Ahmad and Abuu Daawuud.

6 Qaraa-fii and Ibn Taymiyyah opine that hashiish (dagga - marijuana) is prohibited.

7 Muslim, Ahmad and Bukhaa-rii.

8 Suurah Baqarah, 2:173.

Release from this curse

The cure lies in good training, removing the cause of evil, and punishing those who are evil. Children must be trained in their early stages to develop faith in and fear of Allaah Ta'aalaa.

After they had entered the fold of Islaam, the ancient Arabs repented their past deeds and gave up the evil habits in which they had indulged. They were heavy drinkers, but, when the injunction of prohibition was announced, the fear of Allaah Ta'aalaa inspired them to spill liquor into drains and to smash the jars in which wine was stored. They developed an intense hatred for wine. The light of imaan shows the motivation for it.

The causes of intoxication must be removed. The government must ban alcohol. It must declare the sale and purchase of liquor a crime. Violators must be severely punished so that others receive a warning. Islaam prescribes a punishment of eighty lashes for the person who drinks intoxicants. The seller of intoxicants is punished too. A determined government can put an end to this menace.

Illicit sex and homosexuality

The responsibility of bringing up children lies primarily and essentially with parents, but society and government are also involved.

This subject is discussed in three areas:

1. The harmful effects of homosexuality.
2. Islaam's verdict.
3. An effective remedy to uproot this evil.

Harmful effects of illicit sex and homosexuality

The health and body of an adulterous person may suffer venereal diseases like HIV (Aids), syphilis, leucorrhoea, gonorrhoea, etc. When

people generally indulge in vile acts, certain contagious and communicable diseases become widespread. A hadiith states, "When fornication is common among people, Allaah subjects them to unheard-of diseases." Take the example of Aids, plague, etc.¹

Social, moral and psychologically harmful effects

Human dignity and honour suffer. Society disintegrates. Mutual relations become unpleasant. Families quarrel and are no longer united. Children of unknown lineage abound.

Moral values are ruined and modesty becomes rare. Unity and identity are lost.

Children, women and men become indecent and immoral. Society loses its foundation and may be on the verge of extinction.²

The view of Islaam on adultery and homosexuality

The 'ulamaa are unanimous that both fornication and homosexuality are unlawful. The Noble Qur-aan states that fornication is an abhorrent act and a vile path.³ The righteous do not go near it.⁴ The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, has said that an adulterous person will go to jahannam, and is worthy of Allaah's punishment and will be bereft of His mercy.⁵

The Noble Qur-aan declares homosexuality unlawful and denounces it.⁶ The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, has said that a homosexual is cursed.⁷ The Noble Rasuul has

1 Ibn Maajah, Bazaar and Bayha-qii.

2 Suurah Israa [Banii Israa-eel], 17:16.

3 Suurah Israa [Banii Israa-eel], 17:32.

4 Suurah Furqaan, 25: 67-68.

5 Bukhaa-rii, Muslim, Haakim, Ibn Abid Dunyaa, Kharaa-i-tii.

6 Suurah Shuu-raa, 26: 165-166.

7 Haakim.

expressed a fear that his people might commit this crime.¹ He has also said that a homosexual incurs the wrath of Allaah Ta'aalaa morning and evening.²

The Islaamic sharii'ah (شريعة) decrees a hundred lashes as punishment for an unmarried person who has committed adultery.³ A married person who commits fornication is to be stoned to death. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, commanded the stoning of Sayyidinaa Maa'iz bin Maalik (سَيِّدِنَا مَاعِزُ بْنُ مَالِكٍ) and the Ghaamidiyyah (غَامِذِيَّة) lady, Radiyallaahu 'Anhumaa.

The 'ulamaa have concluded that homosexuality is like adultery. However, their opinions differ where punishment is concerned. Some conclude that a homosexual is liable to the same punishment as meted out to an adulterous person, stoning to death for a married person and a hundred lashes for an unmarried homosexual. Imaam Shaa-fi-'ee (إِمَامُ شَافِعِي), may Allaah have mercy on him, concurs with this ruling. Others hold that a homosexual must be stoned to death whether he is married or unmarried. Imaam Maalik and Imaam Ahmad, may Allaah have mercy on them, subscribe to this view. In another ruling, Imaam Shaa-fi-'ee holds that the active and passive homosexual partners be punished with death.⁴ The Hanafii madh-hab leaves the punishment to the discretion of the ruler, who may, if he deems it fit, have the habitual culprit beheaded. The same conclusion is arrived at in the hadiith.⁵

1 Ibn Maajah and Tirmidhii.

2 Tabraa-nii and Bayha-qii.

3 Suurah Nuur, 24:2, Bukhaa-rii and Muslim.

4 At-Targhiib Wat-Tarheeb (الترغيب والترهيب).

5 Tirmidhii, Abuu Daawuud, Ibn Maajah, Bayha-qii.

Cure and elimination of this malady

This malady may be cured, and gotten rid of, in the same way as suggested for curing masturbation.

The correction of the latter people of this ummah will be accomplished in the same manner as was adopted to correct the earlier people. In other words, this is done by imposing the Islaamic system and faithful adherence to sharii'ah and acting upon it.

Precautions to prevent accidents

Parents must take precautionary measures for the security of their children so that they are safe from accidents. When they grow up, children must be trained to protect themselves from dangerous things. Parents must tell them to stay away from fire, heaters, hot utensils, irons, etc. Similarly, they must guard against dangerous and harmful things during play. Poisonous material and strong medicine must be kept out of their reach. Contents of bottles and containers must be labelled clearly. They must not be kept near edibles. Insecticides and acid must be kept very carefully. Unused medicines must be donated to the needy, or destroyed. Medicines must be kept away from children's reach. Children must be kept away from stoves. Care must be exercised that children do not handle matches and other inflammables. Teapots and other utensils must be kept at a higher level or in full view. Such items must not be put on the edge of a table lest they fall or are pulled down by a child. Likewise, electrical items must be kept in a secure place. Knives, scissors, blades, pins and glass utensils must be kept in safe places too. Do not permit children to play dangerous games or sports. These include playing with rope or winding a rope round the neck, or putting a plastic bag over the head, mouth, etc.

Children should never run around with food in their mouths. Stop them from throwing grain (pulse) into their mouths. There is a danger of these blocking their windpipes and so suffocating them. Mothers must be careful when they sleep with their babies, and must not squeeze them accidentally, which could cause suffocation. While breast-feeding babies, care must be taken that the child does not go to sleep with the breast in the mouth as it cannot breath.

Windows in upper floors must be suitably grilled so that a child cannot fall through them. Balconies must be similarly secured.

When operating grinders, washing machines and other household appliances, an eye must be kept on children. Do not let them come near the appliances. Doors must be kept shut. When closing doors, ensure that the child's hands and fingers are away from the door frames lest they get caught.¹

These are significant precautionary measures that help keep children healthy and strong. If Muslims are intellectual, mentally alert, strong-bodied and single-minded, then they will be ahead in all fields. They will be honoured, respected and feared. Therefore fulfil your obligations and be successful in the sight of Allaah Most High, and free of disagreements with other people.

1 Dr Nabiih Al-Ghabrah (دكتور نبیه الغبرة), in Al-Mushkilaatus Suluu-kiyyah (المشكلات السلوكية), p. 177.

Chapter 8

Responsibility for religious and intellectual elevation

THE RESPONSIBILITY FOR deenii (religious) and intellectual training involves imparting knowledge of sharii'ah (شريعة). It also creates an awareness in the child of modern knowledge, civilisation and culture. It kindles a mental and psychological ability to think positively. This in turn stimulates a person's contemplative powers so that one becomes a complete person intellectually.

It is a necessary part of training. The duties of murabbiis in this regard pertain to education, development of contemplative powers, and mental health.

Educational responsibility

In Islaam, this is a very delicate and significant responsibility. It is the duty of murabbiis to educate their progeny and to equip them with knowledge and culture to bring out natural capabilities. There will be an increase in grace. This also opens up intellectual powers. The very first revelation that the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, received was on the subject of learning.¹ The importance of knowledge, teaching and studying is emphasised. Many verses of the Noble Qur-aan and ahaadiith of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, encouraged one to seek knowledge and to respect 'aalims. An 'aalim and an ignorant person are not equal.² The Noble Rasuul has commanded us to beseech Allaah Most High to increase our knowledge.³ Ranks of the 'ulamaa are elevated.⁴ Allaah Ta'aalaa

1 Suurah 'Alaq, 96 :1-5.

2 Suurah Zumar, 39:9.

3 Suurah Taa Haa, 20:114.

4 Suurah Mujaa-dalah, 58:11.

has given the glad tidings that the path to jannah will be made easy for the student seeking knowledge,¹ and has cautioned that this world and all things therein, are accursed. The exceptions are dhikr (ذِكْر) (remembrance) of Allaah; one engaged in glorifying Him; an 'aalim and a student.² He has also said that a student is on the path of Allaah Ta'aalaa.³ An 'aalim is superior to an 'aabid, just as the Noble Rasuul is superior to an ordinary member of this ummah.⁴ The reward for knowledge continues unabated even after death.⁵

On hearing these sayings of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, the Sahaabah, Radiyallaahu 'Anhum, and their successors devoted themselves to studying and teaching others. They acquired religious knowledge. They chose the salient features in the civilisation and culture of other nations, improved them and moulded them according to Islaamic standards. For a long period the whole world benefited from the sciences of these august people. The progress and advancement of the western countries are the result of the knowledge and culture of Muslims. Fair-minded western philosophers have this to say about the superior academic and cultural standing that Muslims upheld for a long time:

Sharaisti says: "For a thousand years Europe looked with awe-struck eyes towards Islaamic art, as if watching a wonder of the wonders of time."

Dozy opines: "There was not a single illiterate person in all of Spain, while in the rest of Europe nobody received even an

1 Muslim.

2 Tirmidhii.

3 Tirmidhii.

4 Tirmidhii.

5 Muslim.

elementary education, let alone being able to read and write, except some high ranking priests."

Lane Poole comments that illiteracy, backwardness and frustration were rampant in Europe, whereas Spain was a leader in learning and a flag-bearer of culture.

Bari Volte concedes that knowledge is the biggest bounty that Arab civilisation presented to the world. There is no branch in any of the lines of European progress that is not influenced by creative Islaamic culture. Islaam is a creative religion encouraging progress and advancement.

Abuu Shab-kah (أَبُو شَبَكَةَ) writes that the downfall of Arab culture and civilisation was a bad omen for Spain and the rest of Europe. As long as Arabs were there, Spain enjoyed good fortune but no sooner had they departed then catastrophe and destruction was the lot of Spain.

Dr Victor Robinson writes that the nobles of Europe did not even know how to sign their names at a time when Muslim children went to madrasahs (schools) in Qurtubah (قُرْطُبَة) (Cordoba).

From this report we learn that the deen of Islaam possessed a great power to bless civilisation with progress and the light of knowledge. On the other hand, it was the practice in Europe to behead scholars who publicised their scientific ideas.

The secret behind cultural progress

The secret lies in these principles on which the Islaamic sharii'ah is based:

1. Islaam encompasses spiritual as well as material, or deenii and worldly affairs. Thus 'ibaadah, mutual relations, social laws and injunctions on worldly affairs play an important role in building culture and civilisation in an Islaamic society. Islaam teaches that

whatever Allaah Ta'aalaa has given, must be used for two ends: to seek the hereafter without overlooking one's role in this world.¹

*"And when the salaah is completed, disperse through the land, and seek the Bounty of Allaah Ta'aalaa."*²

2. Islaam enjoins its followers to practise equality and to be civil. An Arab and a non-Arab, whatever their race, creed or language, may all co-operate under the Islaamic banner and fulfil their duties towards the development of human culture and civilisation. In the eyes of Allaah Ta'aalaa the most esteemed is the one who fears Him most.³
3. Islaam invites its followers to know every nation and every people. *"O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another."*⁴ Thus, Muslims mingled with one another. While one group benefited from the culture of the other, it passed on to the other the information and scientific insight it had amassed. In this way they gained deep experience in industry, trade, agriculture and other technical fields. Islaam thus became a leader of others in every science.
4. Islaam is an everlasting great system ordained by Allaah Ta'aalaa. It is for all times and eternity. It is universally applicable everywhere and for every matter. It will see humanity through every need till the day of qiyaamah. And who is better in judgment than Allaah Most High?⁵ This is the law that the scholars of the West concede, and is ever applicable and perpetually

1 Suurah Qaasas, 28:77.

2 Suurah Jumu'ah, 62:10.

3 Suurah Huju-raat, 49:13.

4 Suurah Huju-raat, 49:13.

5 Suurah Maa-i-dah, 5:50.

creative. Bernard Shaw said: "The religion of Muḥammad (Ṣallallaahu 'Alayhi Wasallam) is extremely great and of a high rank. It has astonishing power. It is a unique religion that can absorb different characteristics of life. We must say Muḥammad, (Ṣallallaahu 'Alayhi Wasallam) is the saviour of humanity. If a man like him led us today, all our difficulties would be solved."

Dr. Izkoanso Bato says: "On a number of issues the Islaamic sharii'ah is superior to European laws. It provides the whole world with a strong and durable law."

In 1967 at a conference on rights, Shabral said, "Mankind is proud of a person like Muḥammad (Ṣallallaahu 'Alayhi Wasallam). In spite of being unlettered, centuries ago he presented a set of laws and a code of life that we Europeans will be very fortunate to achieve even after two thousand years."

5. Islaam is a unique religion. Under Islaam, education from childhood is compulsory and free. It does not distinguish between departments of sharii'ah and other sciences.

According to a hadiith, it is incumbent on every Muslim to seek knowledge.¹ Our beloved Rasuul, Ṣallallaahu 'Alayhi Wasallam, censured those who do not teach their neighbours and do not learn from them. Sayyidinaa Rasuulullaah, Ṣallallaahu 'Alayhi Wasallam, has said: "People must seek knowledge. If not, Allaah Ta'aalaa will punish them."² One who conceals knowledge and does not spread it, will be tied with a rein of fire.³ In the eyes of Islaam the pursuit of knowledge is compulsory for both males and females. It is an unforgivable crime not to learn and not to teach.

1 Ibn Maajah.

2 Tabraa-nii in his Mu'jam.

3 Ibn Maajah.

Islaam advocates free education and does not permit any remuneration or recompense to be paid for education. The Noble Rasuul, Ṣallallaahu 'Alayhi Wasallam, has said: "I do not seek a reward from you for it."¹ Allaah will grant me my reward." Sayyidinaa Rasuulullaah, Ṣallallaahu 'Alayhi Wasallam, appointed as tutors and preachers, Sayyidinaa Muṣ'ab bin 'Umayr (سَيِّدِنَا مُضْعَبُ بْنُ عُمَيْرٍ), Sayyidinaa Mu'aadh bin Jabal (سَيِّدِنَا مُعَاذُ بْنُ جَبَلٍ) and Sayyidinaa Ja'far bin Abii Taalib (سَيِّدِنَا جَعْفَرُ بْنُ أَبِي طَالِبٍ), Radiyallaahu 'Anhum.² None of them received any recompense for teaching. Rather, the Noble Rasuul cautioned them against receiving remuneration.

When Sayyidinaa 'Ubaadah bin Saamit, Radiyallaahu 'Anhu (سَيِّدِنَا عُبَادَةُ بْنُ صَامِتٍ رَضِيَ اللَّهُ عَنْهُ), taught some people of the Suffah (صُفَّة) to read and write, one of them gave him a bow. When he informed the Noble Rasuul, Ṣallallaahu 'Alayhi Wasallam, about this, he said, "If you want it to be a neckband of fire, then accept it."³

We know from history that Muslims were not required to pay anything at all, when they went to masjids and madrasahs either to learn, to teach or to seek knowledge. In fact, there were times when governments bore the expenses of their studies. Our salaf saaliheen prohibited the charging of a fee for teaching. The only goal and purpose should be the pleasure of Allaah Ta'aalaa. This is exactly what the Noble Rasuuls, 'Alayhimus Salaam, advocated. It was said, "And O my people, I do not ask of you any riches therefore, my reward is only with Allaah Ta'aalaa."⁴

1 Suurah An'aam, 6:91.

2 Suurah Yuunus, 10:72.

3 Abuu Daawuud.

4 Suurah Huud, 11:29.

Islaam makes all departments of learning free to all people. All praise belongs to Allaah! Today, too, masjids and madrasahs impart education free of charge; and in Islaamic countries, colleges and universities follow suit. However, if a teacher has no other source of income and the government is apathetic towards the teacher's needs and society is indifferent too, then Islaam permits the teacher to receive wages to meet his needs. Some 'ulamaa concede that in such circumstances wages may be agreed upon beforehand.¹ These days a teacher may receive an allowance. This relaxation is in the same vein as permission to buy and sell (copies of) the Noble Qur-aan which otherwise no-one would print.

Such permission is supported by the following event. During their journey, some sahaabah came across a tribe who refused to host them. However, their chief was ill and was not responding to treatment. They sought the help of the sahaabah who agreed to treat him against payment of a flock of sheep. The sahaabah recited Suurah Faatihah and made damm (دَمَ) (blew) on the sick man, who was thus cured, and were remunerated. Some among the sahaabah objected to receiving the reward. When they presented themselves in the assembly of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, they told their story. He said that the Book of Allaah justifies remuneration.² It follows that payment may be received when there is a necessity. These sahaabah were on a journey and had no provisions to satisfy their hunger.

It is obligatory on every male and female to obtain at least a rudimentary education. However, there is a collective obligation or fard kifaayah (فَرَضُ كِفَايَةِ) to go beyond that and study

1 Qaabisii (قَابِيسِي) from Ibn Wahb (ابن وَهْب) from Maalik.

2 Bukhaa-rii.

the sciences and arts. Islaam keeps abreast of the times. It provides for perpetuity, innovation and continuity.

The weakness of Muslims today in sciences and their backwardness in culture is because of their lack of contact with this aspect of Islaam, and in not following Islaam in all spheres of their lives. The enemies of Islaam have conspired to spin a web around the progress attained by Islaam and its advantages. They advocate separation of religion from the state. They limit Islaam to 'ibaadah and moral issues. However, the day when Muslims recognise the situation and adopt Islaam's comprehensive system in every sphere of life, that day they will discover their lost glory and majesty. They will then again become leaders of mankind, and the best of people.

We must teach children the Noble Qur-aan, ahaadiith, seerah and other branches of sharii'ah (شَرِيعَةِ).¹ Muslims of earlier times obeyed this command of Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam. They gave their children the necessary introductory knowledge of the sciences and arts. They gave instructions to teachers and their successors to maintain this practice.²

It may be said about one who has not learnt the Qur-aan, the ahaadiith, and fiqh, that it is immaterial whether that person exists or not. Educate children in their very early days. Their thinking will be pure and their memory sharp.³ The latest findings in the science of education concur with this contention.

The 'ulamaa and fuqahaa (فُقَهَاء) (jurists) have always been unanimous that both male and female are obliged to learn the minimum that it is essential for anyone to know. When considering

1 Tabraa-nii.

2 'Utbah bin Abii Sufyaan, 'Amr Ash-Shaa-fi-ee, Ghazaa-lai, Ibn Siinaa, Ibn Khaldun.

3 Bayha-qii and Tabraa-nii.

injunctions of the sharii'ah (شريعة), reward and punishment in the hereafter, a woman is treated no different than a man. Both of them have identical duties in salaah, saum, hajj, zakaah, justice and fair play, good behaviour, buying and selling, enjoining virtue and forbidding evil.

However, in certain particular circumstances, Islaam has released females from performing certain obligations. This may be in order not to impose undue burdens on them, or to confront them with unreasonable difficulties. Or, perhaps because their physique and nature are unsuited to assume certain responsibilities, or, they may clash with their natural duties. Other than these exclusions, females are on par with males in various tasks and duties.

By absolving them of certain responsibilities, Islaam raises the females' honour and rank. A Muslim does not approve of a female being employed outside her home and neglecting her husband and children. She must not undertake difficult and arduous tasks that distract from her feminine character, or subject her to harassment and illness. Islaam does not permit females to work alongside males and put their 'iffah (عِفَّة) (chastity) and honour at stake. The 'iffah and honour of a woman are her biggest assets. When a woman is of a low moral character, who will train her children to be upright and good Muslims?

Among non-Muslims who subscribe to this view is Samuel Smiles who writes in his book on morals that women should not work outside their homes. Miss Anne Rhodes considers it better for women to devote themselves to household chores than to work in factories and offices. She feels that Muslim women are more fortunate and respectable than western women.¹

¹ As quoted in the monthly magazine, Shajaratud dur (شجرة الدر).

The Noble Qur-aan does not discriminate between women and men in meting out reward or punishment in the hereafter.¹ When a woman commits herself to household chores, minds her children and obeys her husband, she is entitled to the same reward that her husband earns when participating in jihaad.²

At the same time Islaam encourages the education and training of females. It assures us that educating them is rewarded by entry into jannah.³ Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, always kept aside a time during which he educated women.⁴ In the days of jaahiliyyah, Sayyiditinaa Hafsah (سَيِّدَتْنَا حَفْصَة), Radiyallaahu 'Anhaa, learnt the art of writing from Sayyiditinaa Shaqaa Al-Adawiyya (سَيِّدَتْنَا شَقَاءُ الْعَدَوِيَّة).⁵ Qaadii 'Ee-saa bin Miskeen (قَاضِي عِيْسَى بْنِ مِسْكِين), Qaadii 'Iyaad (قَاضِي عِيَاذ) and Asad bin Furaat (أَسَدُ بْنُ فُرَاتٍ) (the victor of Sicily) taught their daughters and granddaughters. In the palaces of the rulers, tutors taught boys and girls separately.⁶

Among Muslim women, there have been famous authors, essayists and poets. Some well-known names are 'Uliyyah bint Al-Mahdii (عُلَيَّةُ بِنْتُ الْمَهْدِي), 'Aa-i-shah bint Ahmad bin Al-Qaadim (عَائِشَةُ بِنْتُ أَحْمَدَ الْقَادِم) and Wilaadah bint Al-Khaliifah Al-Mustakfii Billaah (وَلَادَةُ بِنْتُ الْخَلِيفَةِ الْمُسْتَكْفِيِّ بِاللَّهِ).

Then there have been eminent woman doctors too. Zaynab of Banii Awad (زَيْنَبُ بِنْتُ أَوْد) was an eye specialist. Ummul Hasan, daughter of Qaadii Abii Ja'far Tanjaalii (أُمُّ الْحَسَنِ بِنْتُ الْقَاضِي أَبِي جَعْفَرِ الطَّنْجَالِيِّ),

¹ Suurah Aali 'Imraan, 3:195, Suurah Nisaa, 4:124, Suurah Ahzaab, 33:35.

² Ibn Abdalbarr.

³ Tirmidhii and Abuu Daawuud.

⁴ Bukhaa-rii and Muslim.

⁵ Futuuhul-Buldaan (فَتْوَحُ الْبُلْدَان) by Balaa-dha-rii (بِلَادَرِي).

⁶ Kitaabul Mu'allimiin (كِتَابُ الْمُعَلِّمِينَ) by Saḥnuun (سَحْنُون).

was a physician. We also know of renowned muhaddithaat (مُحَدِّثَات) like Kariimah Marwaziyyah (كَرِيمَةُ الْمَرْوَزِيَّة) and Nafiisah bint Muhammad (نَفِيسَةُ بِنْتُ مُحَمَّد).

Haafiz ibn 'Asaakir (حَافِظُ ابْنِ عَسَاكِر) writes that from among his ma-shaa-ikh (مَشَائِخ), eighty were women. Innumerable women taught Imaam Shaa-fi-ee, Imaam Bukhaa-rii, Ibn Khalkaan (ابْنُ خَلْكَان) and Ibn Hibbaan (ابْنُ حِبَّان).

Nevertheless, we must remember that Islaam permits women to learn only those sciences that are useful and beneficial to them, and the process does not involve co-education. Imaam Qaabisii (إِمَامُ قَابِيسِي) and Imaam Sahnun (إِمَامُ سَحْنُون) have been very strict about it. In fact this is a command of sharii'ah itself. Thus, the Noble Qur-aan allows men to speak to women and to the wives of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, or to seek their guidance, provided they are "behind a curtain or barrier."¹ Naturally, the same procedure applies to every Muslim woman. A woman is not allowed to appear unveiled before a stranger, even if he is her teacher or shaykh.² Muslim women must veil themselves.³

A man and a woman must not be alone by themselves in a place.⁴ The mixing of men and women together is likened to death.⁵

People who approve the free mixing of the sexes, actually slander Islaam and pretend ignorance of natural and inherent disposition. They resort to social programmes, psychology, and seek points from Islaamic law. They are indifferent to the plight of society today. The Creator has armed males and females with sexual attraction to

1 Suurah Ahzaab, 33:53.

2 Suurah Nuur, 24:30-31.

3 Suurah Ahzaab, 33:59.

4 Tirmidhii.

5 Bukhaa-rii and Muslim.

one another.¹ Can those who support free mixing of the sexes alter this innate disposition? If we assume that living together since childhood represses in boys and girls their inborn urge, then it follows that a husband and wife who are often together must not experience love for each other, but must develop hatred. Their sexual communication should be cold. However, this presumption is erroneous and against reality.

We ask those societies that condone the unrestricted association of males and females what the consequences are. Has easy association made the male indifferent to the female? Or, is it the other way round and the male is now a offender and robber of female honour?

The purpose of imperialists, secularist, materialists and Zionists, indeed, the permissive minded, is to ruin Muslim society and lower its moral values. They scheme to belittle the injunctions of Islaam in the minds of Muslim youth and to mislead them. The easiest way that is also the most useful weapon to them is the use of women. Their slogan is emancipation of women but, under its pretence, they endeavour to achieve their aim.

Development of contemplative powers

Islaam directs parents to give intellectual training to the child at a very early age, so that the power of thinking develops and the child becomes mentally alert. The child should realise that Islaam is at once a religion and a form of government, and should know that the Noble Qur-aan is a system and a law. Be aware of Muslim honour and glory in Islaamic history. Knowledge of Islaamic culture should arouse the child intellectually and spiritually. The child should be taught to spread the message of Islaam actively.

1 Suurah Ruum, 30:30.

When a child is sensible and begins to contemplate, murabbiis must explain the following:

1. Islaam is a religion for all times. Its application is universal. It has an answer to every problem.
2. It was because they had embraced Islaam and espoused Qur-aanic teachings and obeyed its commands wholeheartedly that our forefathers gained a high degree of honour and progress.
3. Inform children that the enemies of Islaam always scheme to trap Muslims into their net. The mischief is played by crafty Zionists, tyrannical imperialists, irreligious atheists, communists, jealous Christians, materialists and secularists.

The aim of these guileful people is to annihilate Islaamic beliefs and to sow the seed of apostasy among the Islaamic people. Their aim is to turn Muslim families into lewd and shameless people and to mislead them. They contrive to erase from the minds of Muslim youth the importance of jihaad, so that they can gain their self-interest and benefit from the wealth of Muslim countries.

4. Describe to children Islaamic culture and civilisation from which all people benefited over a long time.
5. We the ummah of Islaam did not enter history with Abuu Jahl (أَبُو جَهْل), Abuu Lahab (أَبُو لَهَب) or Ubayy bin Khalaf (أَبِي بَن خَلَف) but because of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, Sayyidinaa Abuu Bakr and Sayyidinaa 'Umar, Radiyallaahu 'Anhumaa. Our victories are not connected with the wars of Basuus (بَسُوس), Daahis (دَاحِس) or Ghab-raa (غَبْرَاء), but they are known for (the wars of) Badr (بَدْر), Qaadisiyyah (قَادِيسِيَّة) and Yarmuuk (يَرْمُوك). We have governed the world not through Sab'ah Mu'alla-qaat (سَبْعَةُ مُعَلَّقَات), the book of poems, but through

the Noble Qur-aan. The message that we have communicated to the people the world over, is not from the idols Laat (لَات) and 'Uzzaa (عُزَّى). Rather, we have invited them to embrace Islaam and deliver to them the words of the Noble Qur-aan.¹

Our beloved Rasuul, Sallallaahu 'Alayhi Wasallam, has commanded teaching children three things: Love of the Nabii, the ahli bayt (people of his household), and reciting the Noble Qur-aan.² Righteous elders in earlier times were very particular about preparing such a mental attitude in children. They themselves made an effort to teach their children the Noble Qur-aan. They told them about the ghazawaat (غَزَوَات) of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, and the achievements of the elders. Sayyidinaa Sa'd (سَيِّدِنَا سَعْد) said, "We taught the children about the ghazawaat just as solemnly as we taught them the chapters of the Noble Qur-aan."

Teach children the Noble Qur-aan, the ahaadiith, accounts of righteous people of days gone by, and answer questions on religious duties. Most important, let them commit the Noble Qur-aan to memory. Both Imaam Ghazaa-lee (إِمَام غَزَالِي) and 'Allaamah Ibn Khaldun (عَلَامَةُ ابْن خَلْدُون) expressed the same opinion, and Khaliifah Hishaam (خَلِيفَةُ هِشَام) instructed the teacher of his son similarly.

Ibn Qutaybah (ابْن قُتَيْبَةَ) mentions a surprising story in his book 'U-yuunul Akhbaar' (عُيُونُ الْأَخْبَار). A person from the tribe of Thaqiif (ثَقِيف) went to Waliid bin 'Abdulmalik (وَلِيدُ بْنُ عَبْدِ الْمَلِكِ).

Waliid: Do you recite the Qur-aan?

Bedouin: No. O Amiirul Mu-mineen, many commitments kept me occupied.

¹ From the speech of Ustaadh 'I-saam 'At-taar (أُسْتَاذُ عِصَامِ عَطَّار).

² Tabraa-nii.

Waliid: Do you know fiqh (Islaamic jurisprudence)?

Bedouin: No.

Waliid: Do you read poetry?

Bedouin: No.

Waliid turned his face away from the bedouin. One among those present ('Abdullaah bin Mu'aawiyah عُبْدُ اللَّهِ بْنِ مُعَاوِيَةَ) said, "O Amiirul Mu-mineen!" pointing towards the bedouin.

Waliid said, Keep quiet, there is no one with us.

Waliid meant that one who does not recite the Qur-aan, does not know fiqh, does not know poetry nor study the deen, is like one who does not exist, even if the person is present.

How must parents promote religious perception in their progeny?

- Different methods have to be adopted to achieve this.
- Complete attention and guidance.
- Set an excellent example.
- Encourage deep study.
- Select intelligent companions.

Murabbiis must acquaint their offspring with the spirit of Islaam. They must teach children the fundamental principles and rules and regulations of Islaam. Children will realise that Islaam is a unique religion for all times. It is fashioned to work in every era. Only when one follows Islaam will one hope to be honourable. Similarly, by following the teachings of Qur-aan Kariim, one will be successful. Power, honour and respect will be achieved only when one treads in the footsteps of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam. Caution children to be wary of the plots of Zionists, colonial powers, imperialists, secularists, materialists, communists and Christians, etc.

Children must be taught the facts of the great Islaamic culture and must endeavour to increase their links with Islaam. In spite of

centuries having elapsed, it goes on bestowing truth and knowledge on mankind.

Children must be placed under the care of sincere, intelligent and devout teachers. These teachers must be aware of the pure Islaamic teachings. They should be the ones who speak for and defend Islaam and maintain a sense of propriety. They should be ready to take part in jihaad for Islaam and enforce its injunctions. They should not discard their religious duties even if they are censured concerning their devotions, or are labelled fundamentalists.

The problem today is that we do not present an honest picture of Islaam to our students and other concerned people. While some of us emphasise one aspect of Islaam, others shed light on another. Yet others hold that only the obvious and apparent are paramount, but when practical steps are necessary to implement the commands of Allaah Ta'aalaa, they remain behind the scenes. There are those who apply all their attention to the teachings of sharii'ah but are unmindful of publicising its injunctions. It is incorrect for any 'aalim, orator or leader to conceal any command of Allaah Ta'aalaa. It is improper too for one to keep silent when one observes wrong being committed. Such evasion is liable to be cursed.¹ A bridle of fire will be tied round the one who hides knowledge.²

Many 'ulamaa and pious people consider themselves sinless and innocent. They think that haq is linked to their mortal personalities, and it is not known what else they think themselves to be. This thinking is incorrect. Apart from the Noble Rasuuls, no one is sinless or innocent. Anyone may make a mistake. When students ascribe innocence to their teacher, he must at once object to this and correct

1 Suurah Baqarah, 2:159-160.

2 Ibn Maajah.

them. Shaykh Sa'eed Nuursii Turkii (شَيْخُ سَعِيدِ نُورْسِي تَرْكِي) did just that when he advised his students and followers that true allegiance is to the Noble Qur-aan and the sunnah of the Rasuul, Sallallaahu 'Alayhi Wasallam. He said, "I am only a muballigh (مُبَلِّغ) and not innocent. I may err. If you see any wrong in me, do let me know."

Therefore, murabbiis must hand over their progeny to learned 'ulamaa who are sincere and pious. They are those who present a complete picture of Islaam. It is a picture that includes the deenii teachings, jurisprudence and management of the state. They tell children about purification of the soul and explain to them what jihaad is, and how they must act and extend religious invitations to others. If children gain an excellent exemplar, they will turn out to be Allaah-fearing, devout and truthful. They will be sincere in 'ibaadah and jihaad. These children will succeed and be leaders of men and because of them, Islaam and Muslims will come to be respected and honoured.

Deep study

Parents need to set up a library, however small, for their children when they attain the age of discretion. The books must be about achievements of Muslim leaders and about accounts of righteous people. It should contain books on Islaamic 'aqidah, (عَقِيدَة) (correct belief) etiquette, economics and politics. There must be books that pinpoint the intrigues of the enemies of Islaam. Islaamic magazines may be subscribed to. When selecting books, parents must remember the age of the child and intelligence level so that the books benefit them. Indeed, this is the command of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam.¹

¹ Bukhaa-rii, Dayla-mii, Al-Hasan bin Sufyaan.

Good and intelligent companions

Parents must select pious and righteous companions for their children. They must be conversant with Islaam and its culture and be mentally alert. They must be at least equal to their peers in all fields, because, if immediately on stepping into maturity, a child has associated with stupid and unintelligent companions, it will become stupid too.

When in the company of people who do not know about the deen and the Islaamic point of any aspect, then the child too will be similarly ignorant. Therefore, it is not enough that the companions are merely pious. They must be well behaved, trained and intelligent. Besides being righteous and Allaah-fearing, it is essential that a good companion and friend be mentally alert. The friend must know economic factors and understand Islaam. The gist of a famous saying is that a person is tugged along by companions wherever he goes. To know a person, gauge the person's associates.¹

A fact

Is it not regrettable that when they attain maturity our youngsters are ignorant about Islaam? They are unaware that Islaam is a deen and system of government. They do not know that Islaam includes the Qur-aan and the sword; 'ibaadah (عِبَادَة) (worship) and politics. It is a unique religion that includes all these. It is everlasting. It goes along with the moving times and the progress of life.

Is it not sad that while our youth know much about the life and achievements of western personages and oriental philosophers, they are uninformed about Muslim heroes, celebrities and bold warriors?

¹ Tirmidhii.

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Is it not sad and dishonourable that our children emerge from schools imbued with alien culture and ideas? Their own culture and ideas are obliterated. The majority of them then turn against deen, history and Islaamic culture.

Is it not disgraceful that Muslim youth obey pretenders who claim to preach Islaam? These cheats frustrate the youngsters' power of deliberation, and alienate them from Islaamic culture.

How contemptuous it is that they collect books on atheism, magazines with vulgar material, nude photographs and romantic stories, but show no interest in books on the deen and Islaamic knowledge?

Murabbiis must fulfil their duties. Preserve your darlings from misleading ideologies and the thoughts of aliens. Prepare them so that they may answer the accusations of atheists, Zionists, Christians, and other spurious factions. Let them know that religion is a source of honour and pride. They should be proud of the history of their forefathers. Teach them not to follow the culture and norms of any other religion and let them be Islaam's luminous stars.

Chapter 9

Responsibility for psychological training

AMONG THEIR VARIOUS responsibilities, murabbiis (مُرَبِّي) have to prepare children psychologically. When children gain intelligence, they should be encouraged to be bold and daring in defending the truth. Children must be taught to be truthful, bold, brave and encouraged to work for the betterment of others, and must possess perfect moral qualities so that a distinct personality is developed. They must be prompted to fulfil their duties well.

A relationship of trust exists between a child and its parents. They are bound, therefore, to discharge their responsibilities faithfully. They must see that the youngster is mentally alert, intellectually well developed and emotionally healthy. Their thinking must be pure and have high ideals. They must keep away from dishonourable deeds and from those acts that harm their personality.

Murabbiis must prevent the growth of these traits:

- Shy nature and avoiding contact with people.
- Being easily scared and terrorised.
- Inferiority complex.
- Being jealous and bearing malice towards others.
- Fits of temper.

Shyness and keeping away from others

Shyness is an inborn quality in children. Circumstances play a vital role in keeping this trait in check. Even when they are young, children must become accustomed to meeting people so that this defect is checked and they gain self-confidence. The noble Sahaabah, Radiyallaahu 'Anhum, encouraged their children to be brave.

Once the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, asked his sahaabah to name the tree that does not shed its leaves and is beneficial to others in the way Muslims are beneficial to others. Distinguished sahaabah such as Sayyidinaa Abuu Bakr and 'Umar, Radiyallaahu 'Anhumaa, were also present. Sayyidinaa 'Abdullaah bin 'Umar reported, "While different people gave different names, I surmised that it was the date tree, but I was too shy to speak out. My surmise was correct and the Noble Rasuul informed us that it was a date tree. Later, when I told my father about this episode, he said that receiving a red camel would not have pleased him as much as my speaking out would have done."¹

Once, something to drink was brought to the Noble Rasuul, Sallallaahu 'Alayhi Wasallam. After drinking some of it, he turned towards the young lad sitting on his right, and sought his permission to offer it first to the aged man sitting to his left. The youngster replied, "No, by Allaah, I will not sacrifice my fortune (of your left overs) for anyone."²

Sayyidinaa 'Umar, Radiyallaahu 'Anhu, always consulted Sayyidinaa 'Abdullaah bin 'Abbaas. When someone raised an objection, he said, "He is the one for whom Rasuulullaah had made du'aa. You people do not know that he is of a high rank."³ To let them realise it, he asked them, "What is the meaning of the first few words of Suurah Nasr (When comes the help of Allaah and the conquest)?" Different opinions were given but Sayyidinaa Ibn 'Abbaas interpreted these words to foretell that the mission of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, was over (and he would die shortly). Sayyidinaa 'Umar agreed with this interpretation.

1 Bukhaa-rii.

2 Muslim.

3 Bukhaa-rii.

One day Sayyidinaa 'Umar, Radiyallaahu 'Anhu, was walking along a road in Madiinah Munawwarah. On seeing him, some children who were playing there scattered because they feared him, but, Sayyidinaa 'Abdullaah bin Zubayr, Radiyallaahu 'Anhu, quietly stood his ground. When Sayyidinaa 'Umar asked him why he did not run away when all others had left, he said, "I did not do anything wrong that I should run away from you. The path is not narrow either, that I should make way for you."

Many other similar incidents bring out that the children of our pious predecessors were neither shy nor suffered from an inferiority complex. They were brave.

But murabbiis must be careful that children do not overdo it and be disrespectful to their elders. They must be careful that bravery does not turn into shamelessness, and boldness into rudeness.

The difference between shyness and modesty

Shyness is when a child is reluctant to appear before others and avoids people. Being modest is to have good manners, virtues and excellent practices as recommended by Islaam.

Modesty is to put the head, the eyes, the ears and the tongue to proper use and to fill the stomach with lawful food. It calls upon us to remember death and the subsequent rotting of the body. The aspirant of the hereafter gives up the pleasing possessions of this world. One gives preference to the hereafter over the present materialistic world. Thus one who pursues this path is modest with Allaah Most High as modesty rightly demands.¹ Every religion has its peculiarities. Modesty is the keyword of Islaam.²

1 Tirmidhii.

2 Maalik.

Being easily scared and terrorised

This mental condition is found in everyone. If this habit is kept within psychological limits then it is praiseworthy. If not, it creates restlessness in children. It then becomes necessary to remove this psychological problem. Children are scared and are terrorised easily because:

- Mothers often frighten their children with jinns, ghosts, darkness and witches.
- They over-pamper them.
- They worry unnecessarily over them.
- They let them keep aloof and avoid people.

Remedy

1. Teach children to have full faith in Allaah Ta'aalaa and to worship Him alone. Tell them that whatever happens is the will of Allaah. Accustom them to all forms of bodily and spiritual 'ibaadah. This will ensure that they will not panic on suddenly facing trials. They will not wail when encountering difficulties. Humans are weak creatures. They tend to complain aloud when under pressure and when contented they are inclined to be miserly. However, those who are regular in offering salaah are neither weak or miserly.¹
2. Murabbiis must permit their children to spend their time at their own discretion. They must have certain responsibilities according to their age so that they learn to be dutiful.
3. Murabbiis must not scare their offspring of teachers, jinns, ghosts, witches, thieves, bandits, lions, dogs, etc. This will ensure that they do not develop a fearful personality, and will be brave and

1 Suurah Ma'aarij, 70:19-23.

bold. They will become strong believers whom Allaah Ta'aalaa loves more than weaker ones.¹

4. When children become intelligent and understanding, they should be taught how to meet adults and mix with them. Children will become familiar with other people, while others get to know them. This is a quality a believer must hold.²
5. Relate to children accounts of the ghazawaat (غزوات) of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, and the courageous deeds of our pious predecessors, so that they will endeavour to imitate their venerable character and habits.

Here are some of the brave achievements of the children of the Sahaabah, Radiyallaahu 'Anhum, highlighting their valour.

Some youngsters had managed to accompany their elders in the Battle of Uhud (أُحُد) to fight the unbelievers. When Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, found out, he had pity on them and turned back those whom he thought were too young. Sayyidinaa Raafi' bin Khadiij (سَيِّدِنَا رَافِعُ بْنُ خَدِيجٍ) and Sayyidinaa Samurah bin Jundub (سَيِّدِنَا سَمُرَةُ بْنُ جُنْدُبٍ) were among them. Sayyidinaa Raafi', however, managed to attain Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam's, permission to join the fighters because he was an accurate archer. Sayyidinaa Samurah began to weep. He complained to his step-father, "The Rasuul of Allaah, (Sallallaahu 'Alayhi Wasallam), has permitted Raafi' to accompany them but rejected me, whereas I always beat him in wrestling." When Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, heard of this, he commanded them to wrestle. Sure

1 Muslim.

2 Haakim and Bayha-qii.

enough, Samurah overpowered Raafi' in no time. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, agreed to take Samurah along too.

At the time of hijrah, the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, and Sayyidinaa Abuu Bakr, Radiyallaahu 'Anhu, stayed in the Cave of Thaur (ثَوْر) for three days.

Sayyidinaa 'Abdullaah bin Abuu Bakr had not reached adolescence yet, but visited them in the dead of night to report to them about the activities of the Quraysh (قُرَيْش).

In the Battle of Badr, two young Ansaar boys asked Sayyidinaa 'Abdurrahmaan bin 'Auf, Radiyallaahu 'Anhu, (سَيِّدِنَا عَبْدُ الرَّحْمَنِ بْنِ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ) to point out Abuu Jahl to them. They immediately attacked him with their swords and killed him.¹

At the time of the Battle of 'Uhud, (أُحُدْ) a woman gave her minor son a sword, but he could not pick it up. She tied it to his shoulder. Then taking him to the Noble Rasuul she said, "My son will fight on your behalf."²

Sayyidinaa 'Umayr bin Abii Waqqaas (سَيِّدِنَا عُمَيْرُ بْنُ أَبِي وَقَّاصٍ), the brother of Sayyidinaa Sa'd (سَيِّدِنَا سَعْدٌ) also took part in the Battle of Badr. He hid himself from the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, fearing that he would be sent back because of his youth. It transpired that, on finding him, the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, turned him back. However, the Rasuul reversed his decision and let him stay when he began to weep. He was martyred at the age of sixteen.³

1 Bukhaa-rii and Muslim.

2 Ibn Abii Shaybah.

3 Ibn Sa'd, Bazaar and Ibnul Athiir (ابن الأثير).

These are brave young warriors, with examples of their valour and courage. When a son was martyred, his parents praised Allaah and saw their reward in the martyrdom. At a very earlier age, these children learnt archery, horse-riding, and other arts of warfare. Their parents never pampered them or let them be proud or have pretensions, nor let them become delicate and spoilt. On the contrary, they encouraged them to associate with others. They read to them accounts of Muslim heroes and victors.

Inferiority complex

An inferiority complex is a psychological ailment. Children may suffer from it from birth, or because of an illness, faulty upbringing or poverty. It subdues the growth of a child. It leads towards disrepute, distress and wrongdoing. A child may suffer from an inferiority complex in any of the following cases:

1. Degradation or humiliation.
2. When parental pampering is excessive.
3. Giving preference to one child over the other.
4. Physical deformation.
5. Being an orphan.
6. Poverty, starvation, impoverishment.

Degrading treatment occurs when:

- Scolding children when they make mistakes the first time.
- To always label a child a liar if that child told a lie once.
- To always refer to a child as cunning and crafty, even if the child did something of that nature once or twice.
- Calling a child lazy when it is temporarily procrastinating.
- A child is degraded in the presence of its brothers, sisters, relatives, friends or companions by the use of unkind and derogatory words. This makes the child feel worthless and

incompetent. Hence the child becomes envious of others and despises them. It is our fault if children turn out to be disobedient and rebellious. Instead of being abusive, be loving and polite to them and correct their mistakes tactfully.

Islaam teaches us that if children err, they should be politely cautioned. Explain that their actions are unpleasant. If they reform, our aim is accomplished. If not, they may suitably be punished.

The Rasuul's method of punishment

First example

A young man presented himself before the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, and sought his permission to commit fornication. On hearing this from the youngster, the people around the Noble Rasuul were most upset and furious. However, our beloved Rasuul, Sallallaahu 'Alayhi Wasallam, calmly called the boy close to him and made him sit down. He asked him, "Will you approve of this for your mother?" "No! O Rasuulullaah!" the boy retorted. The Noble Rasuul commented, "No other person will consent to this either. Then, will you permit your daughter to do so?" The reply was again in the negative. The Noble Rasuul repeated that other people too would not permit their daughters to do so. "Will you let your sister do it?" "No, O Rasuulullaah!" "Other people also do not like it for their sisters." Then he asked him about his aunts, uncle's wife, and father's sister, and drew the same negative reply from the boy. Then he moved his hands over the boy's chest and made du'aa, "O Allaah! Purify his heart, Forgive his sins! Prevent him from misusing his private parts!" It turned out that afterwards the boy despised adultery and fornication more than anything else.¹

1 Ahmad.

Second example

Once, while engaged in salaah, Sayyidinaa Mu'aawiyah bin Al-Hakam As-sulamii, Radiyallaahu 'Anhu (سَيِّدِنَا مُعَاوِيَةُ بْنُ الْحَكَمِ السُّلَمِيُّ), heard someone sneeze and uttered spontaneously (يَرْحَمُكَ اللَّهُ) "Yarhamu-kallaah." (Allaah have mercy on you). People stared at him reproachfully (because he had spoken during salaah). "What's wrong? Why do you stare at me?" he asked. They began tapping their thighs to indicate silence. He kept silent. After the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, completed his salaah he called him. Sayyidinaa Mu'aawiyah reports: "By my mother and father, I did not see a teacher before or after him who taught better than he could. I swear by Allaah, he did not scold or punish me, or accuse me, but simply said, 'It is not right that we speak while offering salaah. Salaah is meant to glorify Allaah, to extol Him and to recite the Noble Qur-aan.'"¹

Third example

Once a villager urinated in the masjid. The people there rebuked him. But the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, told them to leave him alone, and to just pour a bucketful of water over the place.² He added: "Allaah Ta'aalaa is lenient. He loves leniency in all affairs."³

The Noble Nabii, Sallallaahu 'Alayhi Wasallam, said, "In whatever aspect mildness is adopted, it makes that aspect elegant, and if mildness is kept away, it makes that aspect defective."⁴ One who is deprived of mildness is deprived of all goodness.⁵

1 Muslim.

2 Bukhaa-rii.

3 Bukhaa-rii and Muslim.

4 Muslim.

5 Muslim.

Therefore, do not humiliate, disgrace or insult children when they err. Do not scold them in the presence of others. If you persist in humiliating, disgracing and insulting a child, it will acquire an inferiority complex. If they make mistakes, caution them mildly and explain to them their mistakes intelligently, so that they will refrain from repeating the mistake.

Pampering children excessively

When parents coddle children too much, they feel deprived of something. It may result in shyness, humility, mistrust, impotency and cowardice. They will not become confident individuals but will become uncontrollable and as a result will lag behind their companions.

When a child sees that others have overtaken it in different fields, it may consider other children brave, but will feel timid itself. While others are active and move ahead, this child remains a silent spectator. When friends meet difficulties boldly, this child is defeated by the slightest disagreeable turn of events, and makes a mountain of a molehill. Is such a child's condition normal, or of any use to society?

Murabbiis must not over-indulge their dependants. Mothers, particularly, must exercise restraint. They must not hug their child to their bosom too often. They must make their children work. They must take them to task if they do wrong, while still remaining reasonable.

How we may correct defects

It is imperative that parents realise that whatever happens, happens because it is the will of Allaah, the Exalted. Illness or health, difficulty or ease, poverty or plenty, birth or death, anything may afflict them or their children at His command. Nothing can happen against His

will.¹ His is the kingdom; He grants a son to whom He wills, or a daughter to whom He chooses, and He leaves parents without offspring if He so desires.² When He wills to try people, He may subject them to fear, hunger, loss of property and children, and so on. Those who are patient will recite, (إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ) 'Innaa lillaahi wa innaa ilayhi raaji'oon' (We belong to Allaah and to Him is our return). They then become worthy of His mercy and His favour.³

Training children is a step-by-step process. If good results are achieved through oral advice, then it is wrong to cut off contact with the child. If in turn it is beneficial to isolate an errant child, no further punishment should be administered. However, when both methods fail, parents may punish a recalcitrant child with a beating. But it must be reasonable and not excessive.

Train children to be hardworking, self-confident, responsible, courageous, candid and frank. The child must know and appreciate its responsibilities. A hadiith states, "Avoid a life of ease and luxury because a bondsmen of Allaah Ta'aalaa does not become involved in luxury and fancy."⁴ Muslims are responsible for their subordinates and will be questioned about their interactions with them.

Teach children to emulate the life of Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, fully and unflinchingly because he is our leader. In his childhood he was a shepherd. Every Rasuul before had done so too.⁵ During childhood, he played with other children. Once they were carrying stones from one place to another. Each child had removed his garment (consisting of a sheet of cloth)

1 Suurah Hadiid, 57:22-23.

2 Suurah Shuu-raa, 42:49-50.

3 Suurah Baqarah, 2:155-157.

4 Ahmad and Abuu Nu'aym.

5 Bukhaa-rii.

and put it on his shoulder. A voice called the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, telling him to cover himself; he obeyed and wrapped the sheet around his body and then carried the stones on his shoulders.¹

The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, took part in the renovation of Ka'bah.² He was also a commercial traveller. He was very bold. Once during his childhood, when someone asked him to swear by the idols Laat (لَات) and 'Uzzaa (عُزَّى), he stopped the person from demanding anything in the name of the idols. "I detest them", he said. Even before he was mature, the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, took part in battles. In the Battle of Fujjaar (فُجَّار), he picked up the arrows and handed them to his uncles. Because of his intelligence and foresight he was appointed to judge in disputes. The Quraysh chose him as an arbitrator to decide who should place the Hajr Aswad, when renovating the Ka'bah.

He possessed superior qualities. He never prostrated himself before any idol. He never ate the meat of an animal sacrificed on the altar of an idol. Allaah, the Glorious, trained him. Doubtlessly, it was a perfect training.³ Obviously, he is our leader and we must follow him. May Allaah Ta'aalaa's choicest blessings and peace be on him and on his family.

Inequality in the treatment of children

This is the main cause of psychological deviation. The youngster's character suffers severely, and mentally it causes upset. It gives rise to rivalry and jealousy. Such children tend to be timid and keep aloof. These youngsters are depressed and often cry without reason.

1 Ibn Kathiir.

2 Bukhaa-rii and Muslim.

3 'Aska-rii.

There is quarrelling and oppression in the house and excesses are committed. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, has commanded that we treat our children equally.¹

Sayyidinaa Nu'maan bin Bashiir (سَيِّدِنَا نُعْمَانُ بْنُ بَشِيرٍ) was given a present by his father, and the father requested Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, to be a witness of the giving of the gift. However, he declined to be a witness saying that either he must give the same item as a present to his other children too, or take back whatever he had given Nu'maan. He added: "Fear Allaah! Be just and fair to your children."²

Once, when a father's young son came to him, he put him on his lap. Then, his young daughter also came to him, but he made her sit opposite him. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, reprimanded him, "Why did you not treat them equally?" Therefore treat children equally.

If a child is born with a deformity, or later acquires a defect, it will not be the child's fault if it turns out to be ugly or dull-headed. Therefore, do not be lax in training such a child benevolently. By means of good conduct make the child obedient to you. This will entitle you to become worthy of this du'aa of our Noble Rasuul, Sallallaahu 'Alayhi Wasallam:³ "May Allaah have mercy on a father who assists his child towards piety."

When a limb is missing or is defective

When a child who has a defective or missing limb is obstinate or persists in wrongdoing, parents, brothers, sisters and other relations must treat it with special love and affection.

1 Ibn Hibbaan and Tabraa-nii.

2 Bukhaa-rii and Muslim.

3 Ibn Hibbaan.

Whoever is merciful to the creatures of the earth, finds that the Owner of 'Arsh (عَرْش) (Throne of Allaah Ta'aalaa) is merciful to that person.¹ Again, a child who is given a derogatory nickname will suffer from an inferiority complex. See that others do not belittle the youngster. Let them know that the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, has commanded that one honours and respects others and must not insult or belittle anyone. A misplaced remark, however insignificant, may lead one to jahannam.² Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, has forbidden one from being pleased at the misfortune of others.³ It is wrong to slander others.⁴ The Noble Qur-aan commands that one must not make fun of others, taunt them or call them by ill-conceived nicknames.⁵

When a child is an orphan

Orphans may suffer psychologically. Islaam takes great care of orphans. It gives importance to the training and taking good care of such children, so that they become useful members of society. Allaah Ta'aalaa prohibits scolding young ones.⁶ The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, too, was very particular regarding this. He has declared it our duty to look after an orphan. Glad tidings will be given to the one who takes up the responsibility of caring for an orphan. Such a person will be the Noble Rasuul's companion in jannah.⁷ Then, the one who affectionately caresses an orphan's head is worthy of a reward.⁸ However, one who denies them their rights is a great sinner.⁹

1 Tirmidhii.

2 Bukhaa-rii.

3 Tirmidhii.

4 Abuu Daawuud and Tirmidhii.

5 Suurah Huju-raat, 49:11.

6 Suurah Duhaa, 93:9, Suurah Maa'oon, 107:1-2.

7 Tirmidhii.

8 Ahmad and Ibn Hibbaan.

9 Nasaa-ee.

If there are no relatives to look after an orphan, it becomes the responsibility of the state to rear the child.

Straitened circumstances

Psychological deviation may come about when a child faces limited resources. The youngster becomes resentful when relatives and neighbours who are well off, enjoy the good things of life, while he barely has enough to eat. Then the child may veer off course. Sometimes poverty causes disbelief.¹ Islaam's treatment of poverty is two-pronged: Respect for humanity, and outlining principles for mutual assistance.

Respect for human beings is shown by treating them equally, irrespective of nationality, colour or rank. All human beings are equal. The basis of preferring one over another is taqwaa (تَقْوَى) or pious deeds,² not outward appearance. Islaam looks at the heart and deeds.³ It raises the status of the poor. It declares that to displease them, to consider them lowly, and to be disrespectful to them is to invite the displeasure of Allaah Ta'aalaa.⁴

With regard to mutual assistance, Islaam creates a Baytul Maal (بَيْتُ الْمَالِ) for zakaah collections. Money from this treasury is spent on the poor and the needy offering them sadaqah and charity.⁵ Islaam asks the rich to contribute so much as is sufficient for the upkeep of the poor.⁶ A person cannot be a Muslim who has enough to eat, but his neighbour goes hungry.⁷ It is a great deed to see to the

1 Ahmad, Ibn Mu-nii' (ابن مَنيع) and Bayha-qii.

2 Suurah Huju-raat, 49:13.

3 Muslim.

4 Muslim.

5 Suurah Taubah, 9:60.

6 Tabraa-nii.

7 Bazaar and Tabraa-nii.

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4 Abuu Daawuud and Tirmidhii.

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2 Suurah Huju-raat, 49:13.

3 Muslim.

4 Muslim.

5 Suurah Taubah, 9:60.

6 Tabraa-nii.

7 Bazzaar and Tabraa-nii.

needs of the poor, aid them and make them happy.¹ The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, has said, "One who has enough food for two, should take and feed a third man from the Ashaabus Suffah (أَصْحَابُ الصُّفَّةِ)."² He has also said, "One who has a conveyance in excess of ones needs must donate it to one who does not have a conveyance."³

Islaam commands providing opportunities to work. Once, a man came to the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, to seek aid. He asked him, "What do you have with you?" "A sack-cloth and a bowl." "Bring them to me." Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, had them auctioned for two diinaars and told the man to buy some food for one diinaar and with the other buy an axe and bring it to him." The Noble Rasuul attached a wooden handle to it, and handing it over to the man, told him to chop wood with it and sell the wood. He had to return after fifteen days. When the man returned after the appointed time, he had with him ten diinaars. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, said, "This is better than seeking alms which will show marks on the face of the supplicant on the day of qiyaamah."⁴

Islaam has advocated that a regular allowance be instituted on the birth of a child. Sayyidinaa 'Umar, Radiyallaahu 'Anhu, used to provide for an allowance of a hundred dirham on the birth of every child. This allowance was increased as the child grew older.⁵ Several examples can be found citing mutual assistance, love and co-operation in Muslim societies. Some of them are:

1 Tabraa-nii.

2 Bukhaa-rii.

3 Muslim.

4 Abuu Daawuud, Tirmidhii and Nasaa-ee.

5 Abuu 'Ubayd in Kitaabul Amwaal.

Many in Madiinah Munawwarah did not know how they received their provisions and from whom they came. When Zaynul 'Aa-bidiin (زَيْنُ الْعَابِدِينَ), the son of Sayyidinaa Husayn, Radiyallaahu 'Anhu, died, the supply ceased. It was then that people realised who their benefactor was. Impressions were found on his back which came from carrying bags for widows, the poor and destitute.

Sayyidinaa Layth bin Sa'd, Radiyallaahu 'Anhu (سَيِّدُنَا لَيْثُ بْنُ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ), earned seventy thousand diinaars annually. He gave all of it away in sadaqah. He never had to pay any zakaah. Once, he bought a house at an auction but when he heard that orphans lived in it, he not only gave the house as a present to them, but also arranged to meet their daily expenses.

'Abdullaah bin Mubaarak (عَبْدُ اللَّهِ بْنُ مُبَارَكٍ), may Allaah be pleased with him, distributed one lakh (100,000) diinaars annually as sadaqah. Once, he was on his way to perform hajj. During the journey, he saw a girl pick up a dead bird from the garbage. When he asked her why she had done it, she said that she was destitute and in dire need. He immediately gave her whatever provisions and effects he carried with him.¹

Jealousy and malice towards others

To be jealous is to desire the ceasing of favours that someone enjoys. It is a very despicable characteristic. It calls for vigilance on the part of murabbiis to curb this tendency in children.

Jealousy may occur when another child is born. It also occurs when children are not treated equally. One is praised, another is rebuked. One is left alone to fend for himself, while another is pampered. A slight lapse results in punishment for one, but another one is forgiven a serious mistake.

1 At-takaaful al-Ijtimaa'ee fil Islaam (التكافل الإجتماعي في الإسلام).

Let the child feel love

The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, commanded and encouraged people to love children. Once, while he was on the mimbar (منبر), he saw Hasan and Husayn rush towards him running and falling. He descended from the mimbar, picked them up, and said, "Allaah has spoken the truth, your riches and children are but a trial.¹ I could not restrain myself on seeing them and, leaving my speech unfinished, got down to pick them up." He often amused them. A bedouin Arab said, "You people kiss your children, but we do not do so." Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, said, "If Allaah Ta'aalaa has left you without mercy, how can I bring it back to you?"²

A woman was showing kindness to her children. He let her know that Allaah had pardoned her.³

When a second child is born, the first one is likely to be envious. Therefore, even before the new baby is born, accustom the elder child to sleep separately. Set the first child to help look after the new-born. Let the first child play with the new baby. While the mother feeds the baby, the father should pick up the elder one and keep him amused. The older one will have no reason to feel jealous.

Treat all children equally and be just to them

Children will not be jealous or bear malice if murabbiis are just in the treatment of their offspring. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, commanded one to be fair and just.⁴ He reproached those who do not obey this command.⁵

1 Suurah Taghaa-bun, 64:15.

2 Bukhaa-rii (Al-Adabul Mufrad).

3 Bukhaa-rii (Al-Adabul Mufrad).

4 Tabraa-nii.

5 Bukhaa-rii and Muslim.

The curse of anger

Anger is an emotional disorder and is shameful. However, in some instances anger may be a good thing. For instance, an angry person may be one who is shielded from evil, protects religious beliefs, defends his honour and character, and can defend the homeland. A person once requested the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, to waive a judgment passed on a person. Our beloved Rasuul, Sallallaahu 'Alayhi Wasallam, was angered. He said: "People in bygone eras were destroyed because they subjected their poor and weak to punishment when they deserved it, but let off their honourable people when they were involved in crime. By Allaah, if my daughter Faa'imah was guilty of theft, then I would amputate her hand too." He never sought revenge when he was personally wronged, but, when an injunction of Allaah was violated, there was none more angrier than he was.¹

The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, has commanded one to check one's anger. One who does this will be compensated on the day of qiyaamah by being allowed a huur (حور) (beautiful damsel of jannah) of one's choice.² One who cools and controls his anger is regarded as a wrestler (strong person).³ The Noble Qur-aan has commanded this.⁴ One who always tries to control his anger is considered a pious bondman of Allaah,⁵ and such people are praised.⁶

A short-tempered child must be weaned away from this habit by removing the causes. If the problem is hunger, food must

1 Tabraa-nii.

2 Bukhaa-rii.

3 Bukhaa-rii and Muslim.

4 Suurah Fussilat [Haa Meem Sajdah], 41:34.

5 Suurah Furqaan, 25:63.

6 Suurah Aali 'Imraan, 3:134, Suurah Shuu-raa, 42:37.

be provided on time. If the child is unwell, proper medication must be given. Sometimes a child is short-tempered because it is often reproached unnecessarily. If the child's parents are easily angered, it is they who should change their temperament. If the youngster is spoilt because of pampering, parents must desist from pampering the child. If the cause of short-temper is due to the child often been ridiculed or given an insulting nickname, the cause must be removed. The Qur-aan Kariim does not approve of making jokes about others, casting doubts or spying on them, and calling others by insulting names.¹

The Rasuul, Sallallaahu 'Alayhi Wasallam's prescription for calming anger

Change your position. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, said, "When anger overwhelms you, sit or lie down."²

Perform wudu (وُضُوء) (ablution) when angry. The Noble Nabii, Sallallaahu 'Alayhi Wasallam, has said, "Anger is the result of shaytaan's influence. The devil was created by fire; but water extinguishes fire. Therefore, when one loses one's temper, perform wudu."³

The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, has commanded one to be silent when angry.⁴

Seek Allaah's protection against the cursed shaytaan. Once someone was rude to a person. The person's face reddened and he retaliated with rude words. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, said, "If he had repeated (أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ)

1 Suurah Hujuraat, 49:11.

2 Ahmad.

3 Abuu Daawuud.

4 Ahmad.

"A-'oo-dhu billaahi minash shaytaanir rajiim." (I seek the protection of Allaah from the accursed shaytaan), his anger would have subsided."¹

Let children know that anger is a detestable trait. Point out to them how mad an irate man is. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, characterised an angry person thus: "Know that an angry man is (like) fire that burns in the heart. Do you notice how the veins swell, and eyes redden? When these symptoms are apparent, lie down on the floor."² One will perceive one's reality and origin (one has been created from dust and will return to dust).

1 Bukhaari and Muslim.

2 Ahmad.

Chapter 10

Responsibility for community training

FROM VERY EARLY ages, children must be accustomed to adopt Islaamic social norms and psychological principles. This is a significant duty on those charged with bringing up children. It is based on four factors:

1. Cultivate the best psychological principles.
2. Care about the rights of others.
3. Obey general social norms.
4. Examine society critically.

Psychological principles

Islaam has prescribed rules for the spiritual training of a person. A perfect Islaamic personality cannot be developed without following these rules. Effective guidelines have been provided for pursuing these principles. Some of the principles are taqwaa (تَقْوَى) (abstinence, one who fears Allaah).

Taqwaa implies that a person practising it should never be in places where Allaah has forbidden one to go. Similarly, one must not be found missing from the place where Allaah has commanded one to be. This may be put in different words. Taqwaa means to protect oneself from Allaah's punishment by doing good deeds and fearing Him openly and in secret. The Noble Qur-aan explains the merits of taqwaa and commands one to develop it. This is why the Sahaabah, Radiyallaahu 'Anhum, and those who succeeded them, were very particular about it. Taqwaa may also be defined thus: A muttaqii's conscience is clear and spotless, and is in perpetual awe and fear of Allaah Ta'aalaa. It saves one from the thorns that are in one's path.

Taqwaa alone is the source of social virtues and perfection. The only way to keep away from corruption, mischief and sins is by adopting taqwaa in one's life.

Here are some examples of the influence taqwaa has on the character and actions of people.

Different valuable garments were available at the shop of Sayyidinaa Yuunus bin 'Ubayd, Radiyallaahu 'Anhu (سَيِّدِنَا يُونُسُ بْنُ عُبَيْدٍ رَضِيَ اللَّهُ عَنْهُ). During his absence, his nephew sold a garment valued at two hundred dirhams for double its value to a bedouin. Sayyidinaa Yuunus met the buyer after he had offered his salaah. He asked him, "How much did you pay for this?" "Four hundred dirhams." Sayyidinaa Yuunus asked him to return the garment to his shop as the price was two hundred dirhams. "But where I live, it is worth five hundred dirhams and I have bought it of my own accord," the bedouin argued. "No, come with me please!" At the shop, he returned two hundred dirhams to the man and reprimanded his nephew for being careless.

The incident concerning a mother and her daughter is well known. The mother told her daughter to add water to milk. The daughter reminded her that the Amiirul Mu-mineen (أَمِيرُ الْمُؤْمِنِينَ) (Commander of the Faithful) had prohibited it. The mother protested, "The Amiirul Mu-mineen is not here!" The daughter then reminded her, "But Allaah is watching us." This is taqwaa. It is a firm belief that Allaah Ta'aalaa is present and watching. We must ensure that our children grow to this level of imaan very early in their lives.

Brotherliness

Brotherliness develops a sense of mildness, love and respect for fellow Muslims. A sense of co-operation is aroused for selflessness, compassion and forgiveness for each other, in spite of

the ability to retaliate. It also saves them from doing anything that might harm others, or injure their honour and nobility. Islaam emphasises the cultivation of brotherly feelings only for the sake of Allaah Most High. All Muslims constitute a single brotherhood.¹ Each Muslim is a brother to another.² One is not harsh to a brother, harbours no enmity, does not let him down, nor humiliates him. A Muslim's blood, property and honour is totally haraam on another Muslim. Pointing towards his breast, the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, said taqwaa was right there.³ Nobody truly believes until his love for his brother is the same as his love for himself.⁴

Muslims, in their love for each other are like one body, in that when any part is hurt the entire body responds to it.⁵ Those who love others will be under the shadow of the 'Arsh (عرش) (Allaah's Throne)⁶ on the day of qiyaamah.

It is this unity of brotherhood that provides us with unmatched instances of mutual compassion, unselfishness and reciprocal co-operation among Muslims. We reproduce some instances here.

Sayyidinaa Mu'aawiyah, Radiyallaahu 'Anhu (سَيِّدِنَا مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ), sent ten thousand dirhams to Sayyiditinaa 'Aa-i-shah, Radiyallaahu 'Anhaa. She was fasting at the time, and distributed all the money leaving nothing for herself. Her maid complained that at least she could have bought meat for iftaar (إِفْطَار).⁷ She replied, "If you had reminded me earlier I might have done so."⁸

1 Suurah Hujuraat, 49:10.

2 Suurah Aali 'Imraan, 31:103.

3 Muslim.

4 Bukhaarii and Muslim.

5 Muslim and Ahmad.

6 Muslim.

7 Iftaar is to break the fast at sunset.

8 Haakim.

Mercy

To be merciful is to be tender of heart. The inner feelings are very elegant and refined. A merciful person is soft to others, and shares their sorrow and pain. One endowed with this quality is not oppressive, cruel or criminal-minded. It drives one to think of the good of all. Allaah is merciful to all who show mercy to others.¹

The quality of mercy is snatched away from the unfortunate evil-minded.² A person without mercy cannot be a believer in the full sense of the word. Islaam teaches one to be merciful to fellow humans and to animals. It was because she had given water to a dog that a prostitute's sins were forgiven. On the other hand, a woman was sent to jahannam for letting a cat die of hunger. It was because they followed the teachings of Islaam that Muslims in olden times were full of mercy and compassion. Sayyidinaa 'Amr bin Al-'Aas, Radiyallaahu 'Anhu (سَيِّدِنَا عَمْرُو ابْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ), conquered Misr (مِصْر) (Egypt). While he was camping, a pigeon built a nest in his tent. When he decided to move on, instead of damaging the nest, he left his tent intact. The result was that other habitations were built besides the tent and the place came to be known as Madiinatul-Fustaat (مَدِينَةُ الْفُسْطَاط) (Tent City).

During the days of jaahiliyyah (جَاهِلِيَّة) (period of ignorance prior to the advent of Islaam), Sayyidinaa 'Umar, Radiyallaahu 'Anhu, was very rude and harsh, but, after embracing Islaam, it seemed as though mercy flowed from his heart.

When Sayyidinaa Abuu Bakr, Radiyallaahu 'Anhu, said farewell to the army of Sayyidinaa Usaamah, Radiyallaahu 'Anhu (سَيِّدِنَا أُسَامَةُ رَضِيَ اللَّهُ عَنْهُ), he bade them not to kill any woman, aged

1 Tirmidhii, Abuu Daawuud, Ahmad.

2 Tirmidhii, Abuu Daawuud.

people or children. He instructed them not to pull out trees or chop down any fruit-bearing trees, and not to kill people who reside in churches. Such was the compassion of Islaam towards all living things that centres were set up to look after lost dogs.

Islaam also founded trusts to provide the poor with the necessities for their marriage. Trusts were created for the sick and for travellers, so that they could be attended to and fed. A trust was also created to help employees who broke their master's utensils, so that they could be reimbursed and protected against the punishment of angry employers. Likewise, trusts were created to provide clothes, food and so on. Madrasahs were also built. The qualities of mercy and tenderness prompted our ancestors to carry out such deeds.

Selflessness

Selflessness is to prefer others over oneself in matters involving profit and personal interests.

This is a great psychological awakening. When it is done with the aim to seek the pleasure of Allaah Ta'aalaa, then it is a sign of true imaan and a pure soul. It is a strong pillar supporting collective and mutual assistance. The Noble Qur-aan created a sense of fraternity among Muslims and declared a selfless person as a successful person.¹ The Ansaars offered equal shares to the muhaajirs, thus presenting a grand example of selflessness that is not found anywhere else. Thus we learn that when a sahaabii of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, was presented with a piece of a sacrificial animal, he gave it as a gift to another, who passed it on to a third person who passed it on to a fourth person, and so on. In short, each of them preferred the other over himself until the item returned to the first person.²

1 Suurah Hashr, 59:9.

2 Imaam Ghazaalii's Ihyaa-ul 'Uloom.

Ummul Mu-mineen, Sayyidatinaa Zaynab bint Jah-sh Al-Asadiyyah, Radiyallaahu 'Anhaa (سَيِّدَتْنَا زَيْنَبُ بِنْتُ جَحْشِ الْأَسَدِيَّةِ رَضِيَ اللَّهُ عَنْهَا), was known as Ummul Masaa-kiin (أُمُّ الْمَسَاكِينِ) (mother of the poor and needy), because of her selflessness. At the time of distribution of gifts, Sayyidinaa 'Umar, Radiyallaahu 'Anhu, sent her her share. She promptly distributed all of it among various people. Sayyidatinaa 'Aa-i-shah, Radiyallaahu 'Anhaa, disbursed ten thousand dirhams in charity.

'Adawii (عَدَوِي) says, "During the Battle of Yarmuuk (يَرْمُوكُ), I went looking for my cousin. I had some water with me. I said, 'If I find him wounded I will give him this water to drink.' I found him. I said to him, 'Do you want to drink water?' He indicated, 'Yes', with his head. At that moment nearby someone moaned, 'aah aah.' My cousin indicated that I must go to him. I saw he was Hishaam bin Al-Aas (هَشَامُ بْنُ الْعَاصِ). I said, 'Do you want to drink water?' He indicated, 'Yes.' Another person was heard saying, 'aah aah.' Hishaam gestured me to go to him. I found he had died. I returned to Hishaam and found he had died. I came back to my cousin who had also died. None of them had drunk the water due to ee-thaar (إِثَار) (selflessness) for one another."

Forgiving and overlooking

This is a great mental attribute. This characteristic entails forgiving the offender and yielding one's rights no matter how oppressed one is. However, first, the aggrieved person must be strong enough to retaliate (and forgive in spite of being capable of seeking redress). Second, the oppression must not involve a violation of Islaamic rites, otherwise the forgiveness is misplaced and is tantamount to a surrender, which is disgraceful and frustrating.

It is a good habit to forgive and condone. One must encourage this habit.¹ It is instrumental in fostering love and friendship.² It is a feature of the pious.³ Our salaf saaliheen (سَلَفٌ صَالِحِينَ) (pious predecessors) were a complete example of forbearance, tolerance and absolution. Some incidents are narrated here.

Once, the khaliifah, Ma'muu-nur Rashiid (مَأْمُونُ الرَّشِيدِ) summoned his slave. On not getting a response, he called him again in a louder voice. A Turkish slave appeared, complaining, "What! Has a slave no right to eat or drink? Hardly have I moved away from you and you call me again. How long will this go on?" On hearing this outburst, the khaliifah, his head lowered, kept quiet for a long time. Finally, he remarked, "If the manners of the master are good, the behaviour of his servants are bad. We cannot become bad-mannered to improve the manners of our servants."

Sayyidinaa Zaynul 'Aabideen bin Al-Husayn, Radiyallaahu 'Anhu (سَيِّدَنَا زَيْنُ الْعَابِدِينَ بْنِ الْحُسَيْنِ رَضِيَ اللَّهُ عَنْهُ), once summoned his slave. He called out twice but no reply was forthcoming. When the slave did come, he asked him, "Did you not hear me?"

"Why, no, I did hear you."

"Then why were you so slow to respond?", asked the master.

The slave's reply was, "I do not fear you. I am aware of your good manners."

He said, "Thanks to Allaah! My slave is not afraid of me."

It is also said of Sayyidinaa Zaynul 'Aabideen that once when he was on his way to the masjid, someone abused him. One of his slaves was on the point of beating the offender, but he restrained him. "Do not say anything." Then, addressing the offender he said, "Sir, I

1 Suurah Baqarah, 2:237.

2 Suurah Fussilat [Haa Meem Sajdah], 41:34.

3 Suurah Furqaan, 25:63 and Suurah Aali 'Imraan, 3:134.

am worse than what you have just said about me. You know of only some of my bad qualities, there are more of them that you do not know about. If you like, I could recount those to you." On hearing this, the man became ashamed of himself.

Sayyidinaa Zaynul 'Aabideen took off his qamiis (قَمِيص) (shirt) and gave it to the man who now vowed, "I bear witness that he is among the descendants of the Rasuul of Allaah, Sallallaahu 'Alayhi Wasallam."

Once a clay pot fell from the hands of his slave, injuring his feet. The slave immediately quoted the Qur-aanic aayah (وَالْكَاظِمِينَ الْغَيْظَ) "... and who suppress their anger."

Sayyidinaa Zaynul 'Aabideen said, "I have suppressed my anger."

The slave continued to quote, (وَالْعَافِينَ عَنِ النَّاسِ) "... and pardon people."

Sayyidinaa Zaynul 'Aabideen said, "I have forgiven you."

The slave then recited, (وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ) "... Allaah loves those who do good."¹

His response was, "Go! I have set you free!"

Sayyidinaa Abuu Bakr, Radiyallaahu 'Anhu, intended discontinuing assisting one of his relatives named Mistah (مِسْطَح), who was involved in the affair of Ifk (إِفْك).² He swore that he would no longer have ties with Mistah. Allaah forbade him from doing so and decreed that he should forgive and condone.³ Therefore, Sayyidinaa Abuu Bakr, Radiyallaahu 'Anhu, instantly forgave and resumed his allowance to Mistah. This trait was part of the lives of

1 Suurah Aali 'Imraan, 3:134.

2 Ifk is the affair of where Sayyidinaa 'Aa-i-shah Radiyallaahu 'Anhaa was slandered, see Suurah Nuur, 24:11-20.

3 Suurah Nuur, 24:22.

the noble sahaabah. They obeyed the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, and followed his excellent example. He said, "Whosoever subdues anger, Allaah Ta'aalaa will call the person unto Himself in the presence of the creation on the day of qiyaamah. Then, He will offer the person a choice of the large-eyed huur (حُور) (beautiful damsels of jannah)."¹ This characteristic is a step towards achieving honour and nobility.²

Courage and bravery

Courage and bravery are signs of complete imaan (إِيمَان) (faith) in Allaah, the Exalted, and proves one's belief in taqdiir (تَقْدِير). After the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, Sayyidinaa Abuu Bakr, Radiyallaahu 'Anhu, possessed the strongest and most complete imaan. This was manifested on various occasions. On the demise of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, many brave sahaabah became unnerved. Even Sayyidinaa 'Umar, Radiyallaahu 'Anhu, bold and courageous as he was, was overwhelmed. Sayyidinaa Abuu Bakr, Radiyallaahu 'Anhu, stood up in the assembly and said, "Whoever worshipped Muḥammad, Sallallaahu 'Alayhi Wasallam, must know that he has died; but, he who believes in Allaah, the Gracious, and worships Him, is aware that Allaah Ta'aalaa is ever-living." Then he recited the verse of the Qur-aan that begins with the words, (مُحَمَّدٌ رَسُولُ اللَّهِ) *Muḥammad is the messenger of Allaah*.³

Again, while on his deathbed, the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, decided to despatch the army of Usaamah (أَسَامَةُ). The sahaabah were hesitant. They requested Sayyidinaa Abuu Bakr to defer its despatch so that they may be at hand to meet any

1 Abuu Daawuud.

2 Tabraa-nii.

3 Suurah Aali 'Imraan, 3:144.

contingency. However, he turned down their plea and made it clear to them that he would abide by the decision of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, no matter what happened.

Likewise, he was firm and resolute against those who refused to pay zakaah. He did not care if anyone opposed him. He asserted, "By Allaah, if they refuse to give so much as a camel's rope that they were wont to give to the Rasuul of Allaah, I will fight them for it." Courage in upholding truth is jihaad of a high order.¹ A person who is martyred for the cause of executing the command of Allaah Ta'aalaa, and for the espousal of Truth, is called the Chief of Martyrs.² The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, urged his Sahaabah, Radiyallaahu 'Anhum, not to be deterred by anyone when advocating the truth and elevating the words of Allaah.³ Allaah Ta'aalaa has eulogised such people.⁴

Once, Shaykh Al-'Iz bin 'Abdus Salaam (شَيْخُ الْعِزِّ بْنِ عَبْدِ السَّلَامِ) said to the king of Egypt, Najmuddiin Ayyuub (نَجْمُ الدِّينِ أَيُّوبَ), in the presence of a huge assembly: "O Ayyub, tell us what will be your reply in His assembly when Allaah asks you why is it that, although We established you as king over Egypt, you allowed wine to be sold there?" The king queried, "Is it so?" The shaykh confirmed that wine was being sold at a certain premises, and evil was being committed in a certain place. The king said that he knew the criminal from the time of his father. The shaykh said, "Then you are of those who will say we found our forefathers on a special path and we are only following in their footsteps."⁵ This statement had its effect, and the king forthwith ordered that the business be closed.

1 Abuu Daawuud, Tirmidhii, Ibn Maajah.

2 Haakim.

3 Muslim.

4 Suurah Ahzaab, 33:39.

5 Suurah Zukh-ruf, 43:23.

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2 Haakim.

3 Muslim.

4 Suurah Ahzaab, 33:39.

5 Suurah Zukh-ruf, 43:23.

Sayyidinaa 'Umar, Radiyallaahu 'Anhu, sent four hundred dinars to Sayyidinaa Abuu 'Ubaydah, Radiyallaahu 'Anhu (سَيِّدِنَا أَبُو عُبَيْدَةَ رَضِيَ اللَّهُ عَنْهُ), and instructed the carrier to see what he would do with the money. Sayyidinaa Abuu 'Ubaydah, Radiyallaahu 'Anhu (سَيِّدِنَا أَبُو عُبَيْدَةَ رَضِيَ اللَّهُ عَنْهُ), made du'aa for the sender. Then he immediately bestowed small amounts of the grant on various people. He kept nothing for himself. Sayyidinaa 'Umar then sent a similar amount to Sayyidinaa Mu'aadh, Radiyallaahu 'Anhu (سَيِّدِنَا مُعَاذُ رَضِيَ اللَّهُ عَنْهُ). He gave similar instructions to the slave who carried the amount to observe how the grant was used. Sayyidinaa Mu'aadh, Radiyallaahu 'Anhu, did the same as Sayyidinaa Abuu 'Ubaydah, Radiyallaahu 'Anhu. His wife lamented, "We are also poor! Give some to us too." Only two dinars were left. Sayyidinaa Mu'aadh, Radiyallaahu 'Anhu, threw them towards her. When the slave reported the story to Sayyidinaa 'Umar, he said, "They are all brothers to each other".¹

In the times of Sayyidinaa 'Umar there was a severe famine. A caravan made up of a thousand camels belonging to Sayyidinaa 'Uthmaan, Radiyallaahu 'Anhu (سَيِّدِنَا عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ), arrived from Shaam (Syria). Several merchants offered to buy all of it. He asked them what profit they would pay. "Five per cent," they said. He answered that he could get higher profit than that. They began to argue with him, saying that they did not know of any merchant who would offer him more than their quote. He said to them, "I know of one who repays a profit of more than seven hundred to a dirham." He then recited the verse of the Noble Qur-aan in which Allaah Ta'aalaa mentioned this profit.² "O traders! Bear witness with me that I donate all this to the poor people of Madiinah!"

1 Tabraa-nii.

2 Suurah Baqarah, 2:261.192

Whenever Sayyidinaa Salamah bin Diinaar (سَيِّدِنَا سَلَمَةُ بْنُ دِينَارٍ) visited Sayyidinaa Mu'aawiyah, Radiyallaahu 'Anhu, he would call out: "O employee, Assalaamu 'Alaykum!" People advised him that he should say "Assalaamu Alaykum, O Amiir." He always refused to correct himself, saying, "O Mu'aawiyah! You are the employee of this ummah. Allaah Ta'aalaa has employed you for the supervision of this ummah." Sayyidinaa Abuu Haazim (سَيِّدِنَا أَبُو حَازِمٍ) would talk to khaliifah Sulaymaan bin 'Abdulmalik in a similar outspoken manner.

Respecting the right of others

To care for the rights of society is a necessary part of Islaam's excellent psychological principles. The psychological principles are inner motivating forces while the consideration of the rights of others are the apparent consequences. The former may be described as the spirit and the latter as the body. Teach children to respect the rights of their parents, elders, relatives, neighbours, teachers, and companions.

The rights of parents

Parents have important rights. This must be explained to children. It is their privilege that their children treat them with civility, obey them, serve them and treat them well. Teach them the ahaadiith which state the rights of parents. Some of these ahaadiith are stated here.

Sayyidinaa 'Aa-i-shah, Radiyallaahu 'Anhaa, says, "A person came to Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam. With him was an old man. He asked the person, 'Who is this with you?' The person replied, 'My father.' He said, 'Do not walk in front of him; do not sit before he sits; do not address him by his name; do not cause him to swear.'"¹

1 Majma-uz Zawaa-id (مَجْمَعُ الزَّوَائِد).

The pleasure of Allaah lies in the pleasure of parents

The doors of jannah are open for those who take care in the way they treat their parents. If the parents are displeased, then Allaah, the Exalted, is displeased too. Allaah Ta'aalaa will remain displeased as long as amends are not made.¹

To be good to parents is superior to jihaad in the cause of Allaah Ta'aalaa

When a person sought the permission of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, to participate in jihaad, he enquired if his parents were alive. On being told that they were, he exhorted the man to perform jihaad in their service; that is, serve them unflinchingly.² Similarly, when Sayyidinaa Jaahimah Radiyallaahu 'Anhu (سَيِّدِنَا جَاهِمَةُ رَضِيَ اللَّهُ عَنْهُ), asked to be allowed to take part in jihaad, the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, advised him, "Serve your mother, jannah lies beneath her feet."³

To make du'aa for parents after they have died and to respect their friends

The Noble Qur-aan also counsels one to make du'aa for parents.⁴ When offspring make du'aa for parents, the ranks of parents are elevated. It will be asked, "O Lord, how did this happen?"

The Lord will reply, "Your son had made du'aa for you."⁵ Someone once asked whether his parents had any right over him once they had died. Our beloved Rasuul, Sallallaahu 'Alayhi Wasallam, confirmed that they had: "Offer the funeral prayers,

1 Bukhaa-rii.

2 Bukhaa-rii

3 Ahmad and Nasaa-ee.

4 Suurah Israa [Banii Israa-eel], 17:24.

5 Bukhaa-rii (Adabul Mufrad).

seek forgiveness for them, fulfil their obligations, respect their friends and be kind and courteous to their relatives."¹

On a path to Makkah Mukarramah, Sayyidinaa Ibn 'Umar, Radiyallaahu 'Anhu, met someone. Sayyidinaa Ibn 'Umar greeted him, let him sit with him on the donkey and gave him the 'a-maamah (عَمَامَة) (turban) he was wearing on his head. When asked the reason for honouring the person, he said, "His father was a friend of my father. I have seen in a hadiith that piety of the highest order is to honour the friend of one's parents."²

In showing respect, the mother enjoys a preferential treatment over the father

Once, the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, gave the command thrice that one must treat one's mother with courtesy. Only the fourth time he mentioned the father.³ The pangs of birth that a mother endures cannot be requited in any manner, not even if a son carries her on his shoulders and makes tawaaf (طَوَاف) around the Ka'bah and carries her during hajj.⁴ A mother suffers much pain and agony, more than a father does, when she carries her child in her womb, gives birth, nourishes with her milk and rears the child while it grows. Therefore, it has been commanded to be more courteous to the mother than to the father.⁵

In any case, it is natural for a mother to be more loving and compassionate than a father. When a child receives motherly love and doting treatment, the child sometimes becomes careless in treating her. The sharii'ah (شَرِيعَة), however, enjoins one to be more

1 Abuu Daawuud, Ibn Maajah, Haakim.

2 Majma-uz Zawaa-id (مَجْمَعُ الزَّوَائِد).

3 Bukhaa-rii.

4 Ibn Kathiir (ابن كَثِير).

5 Tirmidhi.

civil to one's mother. Her love for her children causes her to forgive every act of disobedience, and when finding them in difficulty she clutches them to her bosom.

Disobedience to parents is a grave sin. It is reported of a person that he could not utter the kalimah when he was close to death. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, was informed of this. He asked if his parents were alive. When told that his mother was alive, he asked her about her son. She praised him, saying, "He is generous and pious." The Rasuul, Sallallaahu 'Alayhi Wasallam, asked her, "How does he treat you?" She replied that she was displeased with him because he preferred his wife over her. He said, "He is unable to recite the kalimah because he has displeased his mother." Then he addressed Bilaal, "Collect firewood and light a fire so that this man may be cast into it." The woman protested, "O Rasuul of Allaah! Will you put my darling into the fire while I am still alive? May Allaah bless His Rasuul and shower peace on him." He said, "Then, forgive him! And be pleased with him! Unless you do so, his salaah, his saum, his sadaqaat that stand in his name will not bring him any benefit." The woman spontaneously forgave her son. He was able to recite the kalimah and died peacefully. After the janaazah salaah, he stood at the edge of the grave and said, "The curse of Allaah Ta'aalaa is on one who prefers his wife over his mother. His 'ibaadah will not be accepted, be they fard or nafl."¹

Behaviour towards parents

Do not walk ahead of your parents. Do not call them by their name. Do not sit with your back towards them. Do not be annoyed at their advice. Do not use something they intend to use. Do not sit at a level higher than them. Do not disobey their instructions. Deal with them

1 Abul Layth, Tabraa-nii, Ahmad.

kindly and softly. Do not chide them.¹ Do not stare at them.² Do not reproach them.³ The children of our worthy forefathers abided by these rules.⁴ They in turn enjoined their offspring to adopt these mores.⁵ Once, on a cold night, firewood was not available, Fudayl bin Yahyaa (فَضِيلُ بْنُ يَحْيَى), who was there, kept a night-long watch holding a lamp under a utensil containing water so that his father could use it in the morning.⁶ These were the people who did not hesitate to divorce their beloved wives if their parents ordered them to do so.⁷

A warning against being disobedient

To stare at one's father in anger is an act of disobedience towards him. When a son considers himself on a par with his father, or refrains from standing in his honour, or is too shy to introduce his father to others, particularly when the son occupies a high position, such acts are tantamount to loathsome disobedience. If one does not provide a maintenance grant to parents, or frowns on performing tasks for them, one will be disobedient. Other acts of disobedience towards parents are to utter a word of contempt, to raise one's voice, or to be rude to them. It is abhorrent to use stern language when speaking to them, to insult them, to abuse them, and to hurt them. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, warned against being defiant to parents and severing contact with them. He said that the reward for good deeds would be wiped out in such circumstances. He termed the following as the gravest of all sins: ascribing of partners to Allaah Most High, giving false

1 Suurah Israa [Banii Israa-eel], 17:23-24.

2 Majma'uz Zawaa-id (مَجْمَعُ الزَّوَادِ).

3 Majma'uz Zawaa-id.

4 'Uyuu-nul Akhbaar.

5 Majma'uz Zawaa-id.

6 'Uyuu-nul Akhbaar (غَيُونُ الْأَخْبَار).

7 Ibn Hibbaan, Ibn Maajah and Tirmidhii.

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1 Suurah Israa [Banii Israa-eel], 17:23-24.

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3 Majma'uz Zawaa-id.

4 'Uyuu-nul Akhbaar.

5 Majma'uz Zawaa-id.

6 'Uyuu-nul Akhbaar (عُيُونُ الْأَخْبَار).

7 Ibn Hibbaan, Ibn Maajah and Tirmidhii.

testimony, and disobeying parents.¹ Admittance to jannah is prohibited to an alcoholic, a disobedient child; and a cuckold.²

The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, decreed that parents must never be disobeyed.³ Punishment for disobedience to parents is given in this world (and not held in abeyance for the hereafter).⁴

'Awwaam bin Haushab (عَوَّامُ بْنُ حَوْشَبٍ) witnessed a grave opening up after 'asr (عَصْرٍ). Its occupant came out, a donkey's head on a human body. It brayed three times. Then it returned into the grave. 'Awwaam also saw an old woman there. She was spinning wool. He asked her if she could shed light on this event. She related that the man in the grave was an alcoholic. Whenever he returned home in an intoxicated state, his mother would admonish him. She would say to him, "How much longer will you consume wine? Fear Allaah." He would retort, "You bray like a donkey." Finally he died after 'asr salaah. The woman continued her account, "Ever since, at this time of the day, his grave opens, he emerges in this donkey-man shape, brays three times and then re-enters his grave, which closes on him."⁵

Good behaviour towards parents is the basis of uprightness and integrity in every aspect of a person's life. Therefore:

- Obey your mother and father in everything they command except in sin.
- Speak to them with love and kindness.
- Arise respectfully when they enter.

1 Bukhaa-rii and Muslim.

2 Ahmad, Nasaa-ee, Bazzaar, Haakim.

3 Ahmad and others.

4 Haakim and Asbahaa-nii (أَضْبَهَانِي).

5 Asbahaa-nii and others.

- Kiss their hands morning and evening, and on other occasions.
- Safeguard their honour, reputation and possessions.
- Welcome, honour and grant them whatever they ask for.
- Seek their advice in every deed and matter.
- Make excessive du'aa and istighfaar (إِسْتِغْفَارٌ) for them.
- When they have guests, sit near the door. Observe their eye movements, as they may indicate a need.
- Do things that please them without them having to command it.
- Do not raise your voice (shout, scream) in their presence.
- Do not interrupt when they speak.
- Do not leave the house if they do not grant permission.
- Do not wake them without a good reason if they are sleeping.
- Do not give preference to your spouse and children above them.
- Do not reproach or rebuke them if they do or say something disagreeable.
- Do not laugh in their presence, especially if it is not a thing to laugh about.
- Do not partake of the food that is before them while having meals.
- Do not eat before they begin eating.
- Do not stretch out, lie down, or sleep in their presence, except if they permit you to do so.
- Do not enter a room or house before them, or walk in front of them.
- Answer immediately when they call you.
- Respect their friends during their lifetime and after they have passed away.
- Avoid the company of those who disrespect and are disobedient to their parents.
- Make du'aa for them, especially after they have passed on, for they will benefit from it.
- Constantly repeat Allaah Ta'aalaa's words,

رَبِّ اَرْحَمُهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا (My Lord! Have mercy on them both as they cared for me when I was little). – Suurah Israa [Banii Israa-eel], 17: 24.

Rights of relatives

The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, commanded the maintaining of ties with relatives. They are in this order: parents, grandparents, brothers, sisters, paternal uncles and their wives, children of our brothers and sisters, maternal uncles and their wives, father's sisters, followed by relatives next in rank and proximity. The Noble Nabii said that maintaining these ties was instrumental in obtaining Allaah's help.¹ Teach children these rights when they are young so that they observe them. The Noble Qur-aan urges one to develop ties with kinsfolk and to be good and kind to them.² It has commanded one not to cut ties with kinsfolk, terming it an act of rebellion and mischief that attracts severe torment.³

Preservation of ties is a sign of belief in Allaah Ta'aalaa and the day of qiyaamah.⁴ It ensures a longer life and increases in sustenance.⁵ It drives off agony at the time of death.⁶ The nation that practises it, attains prosperity and abounds in riches.⁷ Their sins are pardoned and their lapses are expiated.⁸ Accounting on the day of qiyaamah will be easy and entry into jannah is gained.⁹ By

1 Abuu Daawuud and Tirmidhii.

2 Suurah Nisaa, 4:1, 36, Suurah Israa [Banii Israa-eel], 17:26.

3 Suurah Ra'd, 13:25, Suurah Muhammad, 47:22-23.

4 Bukhaa-rii and Muslim.

5 Bukhaa-rii and Muslim.

6 Abuu Ya'laa (أبو يعلى).

7 Tabraa-nii and Ibn Haakim.

8 Ibn Hibbaan and Haakim.

9 Bazaar, Tabraa-nii and Haakim.

severing bonds one distances oneself from jannah.¹ The keeping up of relations elevates one's rank.²

Therefore, instil these virtues in the minds of children so that they love their relatives and will refrain from breaking ties with them.

Rights of neighbours

A neighbour is a person who resides within forty houses to the right or left, above or below one's house.³ There are four principles around which a neighbour's rights evolve: Not to cause them difficulty, protecting them from one who intends to harm them, dealing with them amicably, tolerating and forgiving their bad temper and rudeness.

Do not harm your neighbour

A person may harm his neighbours or cause them difficulty in various ways. Adultery, theft, abuse, littering etc. are some of the acts that harm one's neighbour. Adultery is the worst of offenses. It has been strictly prohibited. Fornication with the wife of a neighbour has been adjudged more offensive than adultery with ten women.⁴ Committing theft at a neighbour's house is also a serious crime.

To preserve one's neighbour from harm is to strengthen one's imaan.⁵ It is an achievement worthy of pride to protect the life, property and honour of one's neighbour.

Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, said, "By Allaah that person is not a Mu-min (believer). By Allaah that person is not a Mu-min. By Allaah that person is not a Mu-min." It was

1 Bukhaa-rii and Muslim.

2 Bazaar and Tabraa-nii.

3 Tabraa-nii.

4 Ahmad and Tabraa-nii.

5 Bukhaa-rii and Muslim.

asked, "Who, O Rasuul of Allaah?" He said, "That person whose neighbour is not safe from his evil."¹

Protect the neighbour

Not being oppressive and protecting a neighbour is a sign of purity of soul, and nobility of character. Arabs regarded it a glory and a feat to protect their neighbours and to co-operate with them. Poets have rendered innumerable poetry on this topic.² The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, described a Muslim as being one who helps and protects a fellow brother, does not hand him over to an enemy, and does not oppress him.³

Fair dealing with neighbours

Fair dealing with one's neighbour does not end with not causing him any harm and protecting him from an oppressor. It also entails condoling at the time of distress, congratulating on a happy event, visiting when ill, being the first to greet, and giving guidance in worldly and deenii (religious) affairs. It is regarded as weakness of imaan to shut the door on a neighbour to preserve one's own security. One is not a believer whose neighbour is not safe from one's mischief. The characteristics of a believer are:

Helping a neighbour. Granting a loan, fulfilling needs, visiting when ill, congratulating on happy occasions, consoling when bereaved, offering janaazah (جَنَازَة) (funeral) salaah on a death, not raising one's house (building a higher storey) above a neighbour's, sending gifts, etc.⁴

1 Bukhaa-rii and Muslim.

2 See Tarbiyatul-Aulaad, vol. 1, p. 399-400.

3 Bukhaa-rii and Muslim.

4 Kharaa-iti (خَرَائِطِي) and Tabraa-nii.

A believer respects a neighbour.¹ Allaah, the Exalted, has ordered one to do so.² Even a non-Muslim neighbour has rights.³ Grant and meet needs, for instance, give salt, flour, water, etc. when asked for. Things that are normally borrowed must be given without question. In days gone by, people took pride in good neighbourliness.

Imaam Abuu Haniifah had a neighbour who recited poetry loudly every night after returning home. One night security personnel took the neighbour away and detained him. That night the noble imaam did not hear his neighbour reciting poetry. The next day he inquired and was told of the neighbour's arrest. The noble imaam went to the ruler 'Eesaa bin Muusaa (عيسى بن موسى) and requested the release of his neighbour. The ruler immediately freed the imaam's neighbour. After the neighbour was freed the noble imaam sent for him and quietly asked, "Did we neglect or ruin you?" The neighbour replied, "No, you have favoured and honoured me. May Allaah compensate you."

Arabs give the example of good neighbourliness of Abii Du-aad Ka'b bin U-maamah (أَبِي دُوَادٍ كَعْبُ بْنُ أُمَامَةَ). "A neighbour like the neighbourliness of Abii Du-aad." When a camel or sheep of Abii Du-aad's neighbour died, he would replace it. If a neighbour died, he would give the family the right amount to pay the debt of the deceased.

Tolerate the mischief of a neighbour

Not to trouble a neighbour is praiseworthy. Turn a blind eye on a neighbour's errors and shortcomings. Forgive excesses. Treat an

1 Bukhaa-rii and Muslim.

2 Suurah Nisaa, 4:36.

3 Tabraa-nii.

oppressive neighbour with civility and forgiveness.¹ To overlook and pardon is to create friendship and intimacy.²

Rights of asaa-ti-dhah (teachers)

Children must be taught to fulfil the rights of their teachers. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, was very particular about it. The Noble Nabii announced that the person who ignores the rights of asaa-ti-dhah (أَسَاتِدَة) (teachers) and 'ulamaa (عُلَمَاء) is an outcast.³ He enjoined one to show humility to asaa-ti-dhah.⁴ It is regarded as hypocrisy not to respect the 'ulamaa.⁵ The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, sought protection from the times when the 'ulamaa would not be valued and appreciated.⁶ At the time of burying the martyrs of the Battle of Uhud (أُحُد), he gave instructions to bury the 'ulamaa first.⁷

Therefore, impress upon children to be humble to their asaa-ti-dhah. They must act on their advice, and keep them happy. Their conduct with an ustaadh (أُسْتَاذ) (teacher) must be like that of a patient and a doctor.

Imaam Shaa-fi-ee (إِمَام شَافِعِي), may Allaah have mercy on him, showed extreme humility to his asaa-ti-dhah (أَسَاتِدَة) (teachers). Sayyidinaa Ibn 'Abbaad, Radiyallaahu 'Anhu (سَيِّدِنَا ابْنُ عَبَّاد رَضِيَ اللَّهُ عَنْهُ), would hold the packsaddle of the beast of Sayyidinaa Zayd bin Thaabit, Radiyallaahu 'Anhu (سَيِّدِنَا زَيْدُ بْنُ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ). He would say that we are commanded

1 Bazaar and Tabraa-nii.

2 Suurah Fussilat [Haa Meem Sajdah], 41:34.

3 Ahmad, Tabraa-nii, Haakim.

4 Tabraa-nii in Ausat (أَوْسَط).

5 Tabraa-nii in Kabiir.

6 Ahmad.

7 Bukhaa-rii.

to deal with our 'ulamaa in this manner. Knowledge can only be acquired if humility and submission are found in the student. An ustaadh (أُسْتَاذ) (teacher) must be held in honour and respect. Let one regard one's ustaadh as a perfect person. In earlier times, students were careful to turn the pages of their books so quietly that their ustaadh might not hear the movement of the leaves. One must talk to an ustaadh politely and with respect and be aware of their rights. One must uphold the status in all sincerity, make du'aa and respect their children, relatives and friends. After the ustaadh passes away the student must offer sadaqah (صَدَقَة) (charity) on their behalf.

A student must tolerate a strict ustaadh (أُسْتَاذ) (teacher). Always consider yourself to be deficient, and seek forgiveness for shortcomings. Patience and endurance is the only way to attain knowledge.

Sit before the ustaadh with humility and reverence and always be attentive. Do not look around. Refrain from all movement that is against etiquette. Do not fidget with any part of the body while the class is in progress. It is misconduct to clean your nostrils or yawn. Do not snap your fingers. Do not speak to your ustaadh (أُسْتَاذ) (teacher) unnecessarily. Do not laugh loudly. When sneezing, keep the sound low and cover your face with your hands or a handkerchief. Be ever ready to serve your ustaadh (أُسْتَاذ) (teacher).

Do not enter the house of your ustaadh, or study room, without permission, whether the ustaadh is alone or in company. Knock at the door politely. Go well dressed and with a good countenance, and free the mind of all thoughts. If the ustaadh is not present, wait. If resting, do not disturb him but wait till the ustaadh rises. Even when one already knows what the ustaadh says, do not interrupt, but listen

carefully so that it is not felt that one is not fully attentive. Do not ask again what has been understood already.

Parents must urge their children to seek the company of 'ulamaa and fuqahaa (فُقَهَاء) (jurists). However, if a teacher is an atheist or a materialist, keep away. Do not get ensnared in an evil teacher's snare. Rather, save others too from atheistic and blasphemous beliefs and ideas. Keep away, and do not fall under such a teacher's sway. Train children to speak the truth before their asaa-ti-dhah (أَسَاتِدَة).

Rights of companions

It is imperative that good, believing companions be selected for the child. A companion has great influence on the character and habits of the child. Companions captivate and influence one another. One is known by the friends one keeps. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, cited the example of a good companion as the one with mushk (مُشْك) (musk) and of a bad companion as the owner of a kiln. The first will give you some mushk as a gift; or one will enjoy its fragrant smell. The owner of the kiln, on the other hand, may cause your clothes to burn, or you might get engulfed in smoke.¹ One has been commanded to keep the company of good ones,² and shun the company of evil persons.³ Before building friendship, observe well who it is with whom friendship is made because one is identified by one's friends.⁴

1 Bukhaa-rii and Muslim.

2 Abuu Daawuud and Tirmidhii.

3 Ibn 'Asaa-kir.

4 Tirmidhii and Abuu Daawuud.

The rights a friend enjoys

To greet when meeting

Islaam holds greeting someone and serving food as the best of conduct.¹ To exchange greetings with one another is to develop mutual love.²

Visiting a sick person

It has been commanded to visit the sick.³ Among the rights of a Muslim over another Muslim are that they visit the sick, escort the janaazah (funeral), and reply to the greeting and sneezing of a Muslim.⁴

Response to sneezing

According to a hadiith, when a Muslim sneezes, one must respond by saying, يَرْحَمُكَ اللهُ Yarhamu-kallah, that is, May Allaah have mercy on you.⁵

To meet for the pleasure of Allaah

When a person meets a Muslim solely for the pleasure of Allaah Ta'aalaa, a caller calls out, "May you keep well, may your walking be blessed. Indeed, you have built your abode in jannah."⁶

When a person travels to another habitation to meet a fellow Muslim, Allaah Most High appoints an angel to wait for the person's arrival there and to convey the glad tidings of being the beloved of Allaah Ta'aalaa.⁷

1 Bukhaa-rii and Muslim.

2 Muslim.

3 Bukhaa-rii.

4 Bukhaa-rii and Muslim.

5 Bukhaa-rii.

6 Ibn Maajah and Tirmidhii.

7 Muslim.

To assist in times of difficulty and worry

A Muslim is the brother of another Muslim. A Muslim is never oppressed nor left in the lurch. He is always attentive to fulfil another Muslim's needs. Remember, if a person removes the misery of a Muslim, Allaah will eliminate that person's misery on the day of qiyaamah. Allaah Most High will conceal the faults of the one who conceals the faults of a Muslim.¹

A Muslim has five rights over another:

- Respond to greetings.
- Visit when ill.
- Offer janaazah salaah for one who has died.
- Accept an invitation.
- Respond to sneezing.²

To offer congratulations on different events

On emerging from the masjid after the Friday salaah, a person must say to his Muslim brother, 'May Allaah accept it on my and your behalf.'³ When Allaah accepted the repentance of Sayyidinaa Ka'b (سَيِّدِنَا كَعْب), Sayyidinaa Talhah (سَيِّدِنَا طَلْحَة), Radiyallaahu 'Anhumaa, offered him congratulations.⁴ It is among the rights of a neighbour to be congratulated on a happy occasion.⁵

Offering gifts at various occasions

A hadiith states, "Present a gift and win mutual affection."⁶ Once, the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, suggested to some women that they should always exchange gifts even if it be a hoof of

1 Bukhaa-rii and Muslim.

2 Bukhaa-rii and Muslim.

3 Dayla-mii.

4 Bukhaa-rii and Muslim.

5 Saahib-ul-Jaami'ul-Kabiir.

6 Mu'jam-ul-Ausat of Tabraa-nii, Dayla-mii, Muwatta of Imaam Maalik.

a sheep. He said that it was instrumental in creating love and removing jealousy and ill-will.¹

Therefore, meet your neighbour politely whether he is your permanent neighbour or a temporary one. Display good manners. While travelling be good-mannered to your companions and care for them.

Rights of seniors

By seniors we mean every person who is older than we are in age, knowledge, deen, taqwaa, respectability or status. Respect such persons and fulfil their rights. The hadiith states, "When a young person venerates an older person because of his age, Allaah, the Exalted, appoints someone to respect the young one when he grows old."² One who does not respect and honour an elder person is not a true Muslim.³ The glorification of Allaah Ta'aalaa calls upon one to respect an aged Muslim, a haafiz (حَافِظ) of the Qur-aan, and a righteous and just ruler.⁴ One has been commanded to respect every person in keeping with that person's status.⁵

One must solicit the advice of elders in all affairs. A senior person must be given preference and priority in an assembly. Let them partake first at an invitation or feast. The Sahaabah, Radiyallaahu 'Anhum, commenced their entertainment (invitations) with the Noble Rasuul, Sallallaahu 'Alayhi Wasallam. Then it would be the turn of the person seated to his right. A senior person must be asked to lead the salaah. During talks and other dealings they should be appointed as the leading person. It has been commanded that an

1 Mu'jam-ul-Ausat of Tabraa-nii, Dayla-mii, Muwatta of Imaam Maalik.

2 Tirmidhii.

3 Abuu Daawuud and Tirmidhii.

4 Abuu Daawuud.

5 Abuu Daawuud.

intelligent man lead the jamaa'ah (congregation).¹ When speaking to people, our beloved Rasuul, Sallallaahu 'Alayhi Wasallam, gave priority to an elder person.² The young should be warned against being disrespectful to elders. They must be told that only hypocrites defame and insult the aged, the 'ulamaa, and an upright ruler.³

Social and religious conduct towards the elders

Modesty

A modest person shies away from committing evil, is never negligent in fulfilling the rights of elders, is virtuous and does good only. If modesty were to personified, it would appear as a pious, righteous person. On the other hand, if vulgarity was personified, it would emerge as a very evil person. Modesty is a commendable quality. Vulgar speech will be regretted later.⁴ Modesty is a jewel in the crown of a religious person.⁵ It is a branch of imaan.⁶

Rise for the visitor

Stand up to receive a guest, a traveller, or an 'aalim, when they arrive. Children must be instructed to do so. Sayyidatinaa Faatimah, Radiyallaahu 'Anhaa (سَيِّدَتِنَا فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا), would rise up to receive the Noble Rasuul, Sallallaahu 'Alayhi Wasallam. She would kiss him on the forehead and offer him her seat.⁷ When the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, stood up, his Sahaabah, Radiyallaahu 'Anhum, would get up too and remain standing until

1 Muslim.

2 Bukhaa-rii and Muslim.

3 Tabraa-nii.

4 Ibn Maajah and Tirmidhii.

5 Maalik and Ibn Maajah.

6 Bukhaa-rii and Muslim.

7 Bukhaa-rii, Abuu Daawuud. Tirmidhii.

he departed.¹ When his foster father visited him, the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, rose in his honour and spread a sheet of cloth for him. He did the same for his foster mother and foster brother.² He instructed his sahaabah to rise when Sayyidinaa Sa'd bin Mu'aadh, Radiyallaahu 'Anhu (سَيِّدِنَا سَعْدُ بْنُ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ), arrived.³ However, it is wrong to stand up for a person who expects people to rise in his honour. Neither are we permitted to rise for the sinful, the lewd, or to stand up in the manner of non-Muslims.

Kiss the hands of elders

The Sahaabah, Radiyallaahu 'Anhum, kissed the blessed hands of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam.⁴ It is also known of the sahaabah and their followers that they kissed the hands of their elders.⁵ However, it must not be overdone. While rising in honour of someone, or kissing hands, one must not exaggerate and must be careful not to bow while standing.

Observe general social etiquette

Get children used to following general social morals. Etiquette must be observed in everyday life. For example, when one eats, greets, seeks permission, attends an assembly, converses, jokes, congratulates, visits the sick, condoles, sneezes and yawns.

Etiquette of eating and drinking

Washing one's hands before and after meals is a means of obtaining barakah (blessings).⁶ It results in gaining excellence and barakah in

1 Nasaa-ee, Abuu Daawuud.

2 Abuu Daawuud.

3 Bukhaa-rii and Muslim.

4 Ahmad, Bukhaa-rii, Abuu Daawuud.

5 Ibn 'Asaakir, Bukhaa-rii.

6 Abuu Daawuud and Tirmidhii.

the house.¹ Before beginning to eat, one must say, بِسْمِ اللَّهِ "Bismillaah", and after having eaten, say الْحَمْدُ لِلَّهِ "Al-hamdulillaah".² If we forget to say "Bismillaah" بِسْمِ اللَّهِ when commencing, then, on remembering it during meals, say بِسْمِ اللَّهِ "Bismillaahi awwalahu wa aa-khiraahu" ("In the name of Allaah, the first of it and the last of it"). After he had eaten or drunk, the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, would recite:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ

Al-ham-du lil-laa-hil la-dhii at-a-ma-naa wa-sa-qaa-naa
wa-ja-'a-la-naa mi-nal mus-li-meen.

All praise is for Him Who has fed us and given us to drink,
and caused us to be of the Muslims.

One must not find fault with food. If it is to one's liking, one may eat it, if not, leave it. This is masnuun (مَسْنُون) (sunnah).³ Eat with the right hand and start with the food nearest to you. It is not correct to eat from all over the dish.⁴ While eating one must not recline.⁵ It is a sign of arrogance and is harmful too. One is allowed to talk while eating.⁶ After partaking of the meal, it is commendable that we make du'aa for the host in the words of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam:

أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ ، وَأَكَلَ طَعَامَكُمْ الْأَبْرَارُ ، وَصَلَّتْ عَلَيْكُمْ
الْمَلَائِكَةُ .

- 1 Ibn Maajah and Bayha-qii.
- 2 Abuu Daawuud and Tirmidhii.
- 3 Bukhaa-rii and Muslim.
- 4 Muslim.
- 5 Bukhaa-rii.
- 6 Muslim.

Af-ta-ra 'in-da-ku-mus saa-i-muun, wa-a-ka-la ta-aa-mu-ku-mul
ab-raar, wa-sal-lat 'a-lay-ku-mul ma-laa-ikah.

May those fasting break their saum with you, and may the
abraar (innocent) eat of your good food. The malaa-ikah
(angels) make du'aa for you.¹

When a senior person is present, do not commence eating before
he does. This is sunnah.² Do not abuse or belittle the favours of
Allaah. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, would lick
his fingers after eating. If a morsel falls down, pick it up, clean it and
eat it.³ Do not be arrogant.

Say "Bismillaah" before drinking and "Al-hamdu lillaah" after
having drunk. Drink in three sips. It is prohibited to drink in one
gulp⁴ or directly from a water bag or jug.⁵ Do not blow into the liquid
before drinking, and do not breathe into the cup or glass when
drinking.⁶ It is mustahab (مُسْتَحَب) (commendable) to eat and drink in
a sitting position. It is prohibited to eat or drink while standing.⁷
However, when there is a valid shar'ee reason, one may drink while
standing. The use of gold or silver utensils are prohibited for eating
and drinking. Using such utensils is likened to filling one's belly with
the fire of jahannam.⁸ Keep a third of the stomach empty; it is
prohibited to fill it to the brim.

Divide the stomach into three portions, One third for solid food,
one third for liquid and one third for air (breathing).⁹

- 1 Abuu Daawuud and Tirmidhii.
- 2 Muslim.
- 3 Muslim.
- 4 Tirmidhii.
- 5 Bukhaa-rii and Muslim.
- 6 Tirmidhii.
- 7 Muslim.
- 8 Bukhaa-rii and Muslim.
- 9 Ahmad and Tirmidhii.

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- 2 Muslim.
- 3 Muslim.
- 4 Tirmidhii.
- 5 Bukhaa-rii and Muslim.
- 6 Tirmidhii.
- 7 Muslim.
- 8 Bukhaa-rii and Muslim.
- 9 Ahmad and Tirmidhii.

Etiquette of greeting

The Noble Qur-aan commands that we greet one another.¹ It is regarded as the best deed in Islaam.² Entry into jannah is subject to possessing imaan (faith), mutual affection and the exchange of salutation.³ It is sunnah to say the salaam and waajib to reply to a salaam. The first to greet should say: **السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ** "Assalaamu 'alaykum wa rahmatullaahi wa barakaatuh." (Peace be upon you and the mercy and blessings of Allaah). The one greeted must answer: **وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ** "Wa 'alaykumus-salaam wa rahmatullaahi wa barakaatuh." (And on upon you be peace, and the mercy and blessings of Allaah). It would suffice if a person says only, **السَّلَامُ عَلَيْكُمْ** "Assalaamu 'alaykum" (Peace be upon you), this earns one a reward worth ten pious deeds; but adding **وَرَحْمَةُ اللَّهِ** "Wa rahmatullaah" (And the mercy of Allaah) will attain a reward equal to twenty pious deeds. If **وَبَرَكَاتُهُ** "Wa barakaatuh" (And His blessings) is added one will be entitled to a reward that equals thirty pious deeds.⁴ It is incumbent upon a rider to greet one who is walking on foot. A pedestrian will greet one who is seated and those who are fewer in number will greet the larger party.⁵ The younger will greet the elder.⁶ Say the salaam audibly for it is incorrect to merely gesture with the hands in the manner of Christians or Jews.⁷ A murabbii (مُرَبِّي) must set an example to children by taking precedence when greeting. This is the Islaamic procedure. When a non-Muslim says the salaam, the reply should be "Wa 'alaykum" only, and one must not take the initiative

1 Suurah Nuur, 24:27 and 61.

2 Bukhaa-rii and Muslim.

3 Muslim.

4 Abuu Daawuud and Tirmidhii.

5 Bukhaa-rii and Muslim.

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7 Tirmidhii.

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It is not waajib (وَاجِب) (incumbent) for one engaged in any of these activities to respond if greeted by an unwary person.

Etiquette of seeking permission to enter

The Noble Qur-aan says that children who are not yet baaligh (بَالِغ) (mature) must seek permission to come in, in three situations. These times are at night, before fajr because this is the time when one is asleep, and in the afternoon when one has a qayluulah (قِيْلُولَة) (short nap). These are times when people rest or sleep. During the day people wear household attire. It is possible that the husband or his wife may not be fully clothed,³ or they may be in a situation where they don't want their children to see them. When children are grown up, they must seek permission at all times before they enter a house.⁴

How to seek permission

First, one must say the salaam, then ask for permission to come in. Once, when a man sought permission from the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, to enter, he directed the sahaabah to teach the person to first say the salaam, then ask for permission to

1 Bukhaa-rii and Muslim.

2 Tirmidhii.

3 Suurah Nuur, 24:58, 59.

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1 Abuu Daawuud.

2 Bukhaa-rii and Muslim.

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5 Bukhaa-rii.

6 Bukhaa-rii, Muslim and Tabraa-nii.

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8 Bukhaa-rii and Muslim.

9 Suurah Nuur, 24:27 and 28.

Etiquette of assembly

Teach children to shake hands with those they meet in a gathering. When two Muslims meet, they shake hands, praise Allaah and seek His forgiveness. Allaah Ta'aalaa will forgive them both.¹ They are pardoned even before they separate.² This creates love and removes jealousy and hostility.³ The visitor must sit wherever the host asks him to sit, because the host is aware of suitable sitting places. If one is asked to return, then do so.⁴ If people are sitting in a row, then sit with them. Do not sit with the back towards anyone. It is reported that a curse descends on anyone sitting out of order.⁵ However, if there is little space, sitting out of line is excused. It is a sin to sit between two people unless both of them permit it.⁶ The Sahaabah, Radiyallaahu 'Anhum, would sit wherever a place was found to sit in the gathering.⁷ However, if the visitor is an 'aalim or a man of dignity, then those in the assembly, or the owner of the house, must offer an 'aalim a suitable place. The hadiith states, "Grant places to people according to their status." When the deputation of 'Abdul Qays (عَبْدُ الْقَيْسِ) arrived, the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, invited their chief to sit next to him.

When there are three persons together, two must not indulge in a private conversation⁸ excluding the third lest that person feels insulted. However, if there are more than three persons, then any two may engage in a separate conversation in a manner that does not

1 Ibnus-Sunnii and Abuu Daawuud.

2 Tirmidhii and Ibn Maajah.

3 Maalik.

4 Suurah Nuur, 24:28.

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1 Abu Daawuud.

2 Bukhaa-rii and Muslim.

3 Bukhaa-rii and Muslim.

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5 Bukhaa-rii.

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1 Ibnus-Sunnii and Abu Daawuud.

2 Tirmidhii and Ibn Maajah.

3 Maalik.

4 Suurah Nuur, 24:28.

5 Abu Daawuud and Tirmidhii.

6 Abu Daawuud and Tirmidhii.

7 Abu Daawuud and Tirmidhii.

8 Bukhaa-rii and Muslim.

create suspicion. One who leaves one's place to attend to something, then returns, has more right to that seat than anyone else.¹ When a visitor intends to leave, ask the master of the house to arrange leave-taking without catching sight of the women in the house.² One must recite this du'aa to atone for useless talk in an assembly.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ ، أَسْتَغْفِرُكَ
وَأَتُوبُ إِلَيْكَ .

Sub-haa-na-kal-laa-hum-ma wa-bi-ham-di-ka. ash-ha-du al-laa
i-laa-ha il-laa an-ta, as-tagh-fi-ru-ka wa-a-tuu-bu i-layk.

You are free of blemish O Allaah! Praise is for You! I bear witness that there is no deity except You. I seek Your forgiveness and I repent to You!³

Etiquette of conversation

When they are still young, teach children the manners of conversation. Teach them proper literary language. Particular stress must be laid on speaking Arabic eloquently. It is the language of the Qur-aan, the Rasuul, Sallallaahu 'Alayhi Wasallam, Islaam's devoted adherents, and the language of jannah. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, has described a pure, fluent language as beautiful.⁴ He was a most eloquent speaker.⁵ One must talk slowly, with pauses, so that the listener has no difficulty in picking up the words. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, did not speak fast; his words could be distinguished easily; his listeners

1 Muslim.

2 Bukhaa-rii and Muslim.

3 Haakim.

4 Haakim.

5 Shiraazii, Dayla-mii.

heard and understood him without difficulty.¹ However, it is wrong to exaggerate eloquence and speak unnaturally.² The conversation of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, was clear, and neither too brief nor too verbose.³

A lecture must be suited to the audience.⁴ One must not raise the level of the lecture above their comprehension.⁵ One must not be so brief that the message is not conveyed properly, nor must the lecture be long and tedious. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, was very particular about this.⁶ In spite of the peoples' desire to hear him, he spoke in a moderate tone so that no one missed his meaning.⁷ However, the lecture may be interspersed with verses from the Qur-aan, ahaadiith, poetic phrases and idioms, thereby keeping the listeners attentive. Like the body, the mind also gets tired. Therefore, the speaker must delight the audience with witty quotations and words of wisdom.

Listeners, on their part, must pay attention to what is said and not let the speaker feel uneasy by their inattention. The Sahaabah, Radiyallaahu 'Anhum, listened to the beloved Rasuul, Sallallaahu 'Alayhi Wasallam, with rapt attention. When any one of them spoke, the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, listened attentively.⁸

The speaker must captivate his listeners so that each of them feels he is being personally addressed. This was how everyone listening to

1 Bukhaa-rii, Muslim, Abuu Daawuud and Ismaa'ee-lii.

2 Abuu Daawuud and Tirmidhii.

3 Bukhaa-rii and Muslim.

4 Dayla-mii.

5 Bukhaa-rii, Muslim and Dayla-mii.

6 Muslim, Ahmad, Abuu Daawuud.

7 Bukhaa-rii and Muslim.

8 Abuu Daawuud.

the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, felt when he spoke. Everyone present felt the Noble Nabii was addressing him personally.¹

The lecture must be interpolated with witty sayings so the listeners do not tire of it. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, would smile when appropriate.² He smiled too when others passed a humorous remark.³

Etiquette of humour

Listeners remain attentive when a serious talk is interspersed with witty remarks and idioms. Such diversions also help to emphasise one's ideas and to propagate the deen. However, humour must not be exaggerated beyond the limits set by Islaam. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, said, "I am not of those who indulge in amusement. Those who indulge in amusement are not of me."⁴

Excessive joking lowers the esteem of the speaker in the eyes of the listeners and arouses antagonism. It encourages juniors to take liberties with their elders. It results in loss of dignity.

When being humorous, one must not insult or degrade others. It is good to humour others as long as they are not offended or disgraced. The hadiith narrates that one must not conceal what belongs to others,⁵ or terrify them.⁶ It is very cruel to scare or make someone panic.⁷

1 Tabraa-nii.

2 Ahmad.

3 Muslim.

4 Bukhaa-rii.

5 Abuu Daawuud and Tirmidhii.

6 Abuu Daawuud.

7 Bazzaar, Tabraa-nii and Ibn Hibbaan.

It is also wrong to lie or report a false story humorously. It is a sin to fabricate a lie even if it is meant in jest.¹ It is a betrayal of trust to narrate a lie in a manner that persuades a listener that it is true.² A person is full of imaan who does not lie or feign quarrels.³ Similarly, the playing of practical jokes rather like 'April Fool' is demeaning. It is a lie and a western custom that must not be adopted.

The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, was truthful even while he joked. Once, he caught hold of a sahaabii while he was selling merchandise and announced, "Who will buy this slave?"⁴ Then again, when a person asked for an animal to ride, he said: "We will give you the son of a she-camel." That person could not understand what he meant, so he explained that a camel was, after all, a child of its mother!⁵ Again, we know that when a female sahaabiyyah once conveyed her husband's greetings to him, he queried if he was not the one with whiteness in the eyes. She protested, No, no! There is not any whiteness in his eyes! He insisted, Why not, there is whiteness in every eye! Obviously, he referred to the pupil of the eye and she took it to mean blindness!⁶ Then, there is the account of an old woman who requested that the Noble Rasuul make du'aa so that she be admitted to jannah. "O no! old women will not enter jannah!" Tears flowed in her eyes. He was quick to explain that all will be in their youth when they enter jannah. There will not be any old people!⁷

1 Abuu Daawuud, Tirmidhii, Nasaa-ee and Bayha-qii.

2 Ahmad and Abuu Daawuud.

3 Ahmad and Tabraa-nii.

4 Tirmidhii.

5 Tirmidhii and Ahmad.

6 Ibn Bakaar.

7 Tirmidhii, Suurah Waqi'ah: 56, 34-37.

Etiquette of congratulations

Teach children the etiquette of congratulating others. Take them along when going to congratulate one on a happy occasion so that they may observe a parent's behaviour. Islaam regards it a great piety to congratulate a Muslim; to be polite; and make one happy. After the fulfilment of one's obligations, this act is the most pleasing to Allaah Most High, and ensures entry into jannah.¹ The one who pleases a brother, Allaah Ta'aala will please that person on the day of qiyaamah.² This deed of pleasing a Muslim brother is a means of attaining pardon.³

Show happiness at the time of congratulating

When the repentance of Sayyidinaa Ka'b bin Maalik, Radiyallaahu 'Anhu (سَيِّدِنَا كَعْبُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ), was accepted, hearty congratulations were offered to him from all sides. Sayyidinaa Talhah bin 'Ubaydullaah, Radiyallaahu 'Anhu (سَيِّدِنَا طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ), rushed and offered him warm and friendly congratulations. Then, when he set off towards the Rasuul, Sallallaahu 'Alayhi Wasallam, the face of the Rasuul, Sallallaahu 'Alayhi Wasallam, shone with joy and he remarked, "This is the most blessed day of your life since your mother gave birth to you."⁴ Sayyidinaa Ka'b, Radiyallaahu 'Anhu, had stayed behind in the Battle of Tabuuk.

Masnuun du'aas and the use of suitable expressions

It is sunnah to use the words of the Rasuul, Sallallaahu 'Alayhi Wasallam, in our supplications to Allaah. Here are some of them:

1 Tabraa-nii in Kabiir and Ausat.

2 Tabraa-nii in Saghiir.

3 Tabraa-nii in Kabiir.

4 Bukhaa-rii and Muslim.

It is mustahab to say when a child is born:

May Allaah Ta'aalaa grant barakah to the child; may the child be obedient; pious; and attain adulthood.

It is mustahab to say in reply to the well-wisher:

May Allaah Ta'aalaa grant you barakah too! May He shower on you His blessings and favour you in like manner.

To one who returns from a journey:

Praise to Allaah Most High Who protected you and gave you success and respect.

When someone returns from jihaad:

All praise is for Him Who helped you, honoured you, and respected you, (or), All praise is for Him Who protected you and gave you success.¹

One who returns from hajj:

May Allaah, the Exalted, accept your hajj, forgive your sins and compensate (grant barakah) your expenses.

When a person was proceeding to perform hajj, the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, made du'aa for him thus: "May Allaah grant you taqwaa. May He prompt you to do good always. May He remove your sorrows and worries." When this man had performed hajj and returned home, the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, made du'aa for him in these words, "May Allaah, the Exalted, accept your hajj, forgive you your sins, and compensate (grant barakah) your expenses."²

1 Muslim and Nasaa-ee.

2 Ibnus Sunnii.

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1 Muslim and Nasaa-ee.

2 Ibnus Sunnii.

Congratulations at the time of marriage

بَارَكَ اللهُ لَكَ ، وَبَارَكَ عَلَيْكَ ، وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ

Baa-ra-kal-laa-hu la-ka, wa-baa-ra-ka 'a-lay-ka, wa-ja-ma-'a
bay-na-ku-maa fii khayr.

May Allaah bless you, shower His barakaat on both of you, and
may He keep you both together in health and goodness.¹

Muslims must refrain from using words that non-Muslims use on
such occasions.

After 'Eiid salaah, congratulate each other thus:

تَقَبَّلَ اللهُ مِنَّا وَمِنْكَ

Ta-qab-ba-lal-laa-hu min-naa wa-min-ka

May Allaah accept (this) from us and you.²

When anyone does us some good, say this du'aa:

بَارَكَ اللهُ فِي أَهْلِكَ وَمَالِكَ وَجَزَاكَ اللهُ خَيْرًا

Baa-ra-kal-laa-hu la-ka fii ah-li-ka wa-maa-li-ka
wa-ja-zaa-kal-laa-hu khayr-an.

May Allaah grant barakah in your family and wealth, and
reward you well.

The du'aa for a muhsin (benefactor) is fulfilled when one says:

جَزَاكُمُ اللهُ خَيْرًا

1 Abu Daawuud and Tirmidhi.

2 Kitaabul Maqaasid (كِتَابُ الْمَقَاصِد).

Ja-zaa-ku-mul-laa-hu khayr-an.

May Allaah recompense you well.¹

It is praiseworthy to offer a gift along with a congratulatory
message. Gifts must be offered on happy occasions. Exchanging gifts
promotes love and affection. The Noble Rasuul, Sallallaahu 'Alayhi
Wasallam, said to women, "Give presents to each other, even if it is
only the hoof of a goat. This creates loves and prevents hostility."²

Etiquette of visiting the sick

Let children learn to share the sorrow and pain of others. Let them
visit the sick and enquire after them. Accustom them to love others
and be selfless and sympathetic. The Noble Rasuul, Sallallaahu
'Alayhi Wasallam, has enjoined one to visit the sick.³ A Muslim has
five rights against a fellow Muslim, and one of them is to visit a
fellow Muslim who is ill.⁴ The visitor is then entitled to jannah.⁵ The
following guidelines must be remembered at such times. It was the
practice of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, to visit
an ailing person at the earliest possible moment, but the ahaadiith
state that this visit must take place after three days.⁶ The 'ulamaa
have reconciled these ahaadiith by saying that if the sickness is grave
then the visit must be as soon as possible, otherwise visit the sick
person after three days. Visitors must not prolong the visit unless the
sick person asks one to stay longer. The patient may be
inconvenienced by a long stay. During the visit, the visitor must

1 Nasaa-ee, Ibn Maajah, Tirmidhi.

2 Tabraa-nii, Bukhaa-rii, and Dayla-mii.

3 Bukhaa-rii and Muslim.

4 Bukhaa-rii and Muslim.

5 Bukhaa-rii.

6 Ibn Maajah, Bayha-qii, Tabraa-nii.

make du'aa for the patient. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, offered this du'aa when he paid a visit to a sick person:

اَللّٰهُمَّ رَبَّ النَّاسِ ، اَذْهَبِ الْبَاسَ ، اِشْفِ اَنْتَ الشَّافِي ، لَا شِفَاءَ اِلَّا
شِفَاؤُكَ ، شِفَاءً لَا يُغَادِرُ سَقَمًا .

Al-laa-hum-ma rab-ban naa-si, adh-hi-bil ba-sa, ish-fi an-tash
shaa-fii, laa shi-faa-a il-laa shi-faa-u-ka, shi-faa-al laa
yu-ghaa-di-ru sa-qa-man.

O Allaah, Lord of the people, remove the illness. Cure, for You are the curer. There is no cure but Your cure, such a cure that will not bring back illness.¹

Sayyidinaa Abii 'Abdullaah 'Uthmaan bin Abil-'Aas, Radiyallaahu 'Anhu (سَيِّدِنَا أَبِي عَبْدِ اللَّهِ عُثْمَانُ بْنُ أَبِي الْعَاصِ رَضِيَ اللَّهُ عَنْهُ), says he complained to Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam about a pain in his body. Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, said: "Put your hand on the place where it is painful and say "Bismillaah" three times and then recite the following du'aa seven times:

أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَازِرُ

A-'oo-dhu bi-'izza-til-laa-hi wa-qud-ra-ti-hi min shar-ri maa
a-ji-du wa-u-haa-dhi-ru

I seek refuge with Allaah, through His Honour and Power, from the mischief in which I find myself and which I fear.²

It is not enough to visit the patient once, but, from time to time, one must inquire about the patient's health from the family. When

1 Bukhaa-rii and Muslim.

2 Muslim.

visiting a patient, sit near the side of the head. Our beloved Rasuul, Sallallaahu 'Alayhi Wasallam, observed this practice and recited the above-mentioned du'aa.¹ The Noble Rasuul has said, "When a person is patient and recites the following du'aa seven times, the sick will be cured, unless the person is destined to die due to that illness:

أَسْأَلُ اللَّهَ الْعَظِيمَ ، رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ

As-a-lul-laa-hal 'a-zii-ma, ra-bal 'ar-shil 'a-zii-mi, ay yash-fi-ya-ka.

I beseech Allaah, the Great, Lord of the supreme throne, that He cure you!"

He would make du'aa for the recovery and plead for a long life of the patient, thereby making the sick person happy.² The patient must be requested to pray for the visitor.³ It is masnuun to remind a patient in the pangs of death the kalimah:⁴ لَا إِلَهَ إِلَّا اللَّهُ Laa i-laa-ha il-lal-laah, because the one whose last utterance (before death) is the kalimah, will enter jannah.⁵

Etiquette of condolence

It is a Muslim's duty to offer condolences to the bereaved. It helps mitigate the sorrow of the bereaved family and makes it easier for them to endure the loss. Allaah, the Exalted, will clothe the sympathiser with honour and respect.⁶ Also, one is entitled to a reward equal to that earned by the bereaved. Sympathies may be offered to the bereaved family within three days of the death of their

1 Bukhaa-rii.

2 Tirmidhii and Ibn Maajah.

3 Ibn Maajah and Ibnus Sunnii (ابن السُّنِّي).

4 Muslim.

5 Abuu Daawuud and Haakim.

6 Ibn Maajah and Bayha-qii.

dear one. However, when a person is not present at the time of the sad event, condolences may be offered when one returns.

Masnuun words may be said when offering sympathies. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, said when his daughter died:

إِنَّ اللَّهَ مَا أَخَذَ ، وَلَهُ مَا أُعْطِيَ ، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى

In-na lil-laa-hii maa a-kha-dha, wa-la-hu maa aa-taa, wa-kul-lu shay-in in-da-hu bi-a-ja-lim mu-sam-maa.

For Allaah is what He has taken, and for Him is what he has given. The span of everything is appointed with Him.

He also said, "Be patient and hope for reward."¹

When expressing condolence, the sympathiser may say:

أَعْظَمَ اللَّهُ أَجْرَكَ ، وَأَحْسَنَ عَزَاءَكَ ، وَغَفَرَ لِمَيِّتِكَ

Aa'-za-mal-laa-hu aj-ra-ka, wa-ah-sa-na 'a-zaa-a-ka wa-gha-fa-ra li-may-yi-ti-ka.

May Allaah increase your reward. May He cause you to be patient. May He forgive your dead.

To an non-believer, a Muslim may say:

أَعْظَمَ اللَّهُ أَجْرَكَ ، وَأَحْسَنَ عَزَاءَكَ

Aa'-za-mal-laa-hu aj-ra-ka, wa-ah-sa-na 'a-zaa-a-ka.

May Allaah increase your reward and comfort you well.

¹ Bukhaa-rii and Muslim.

A non-believer may say to a Muslim:

أَحْسَنَ اللَّهُ عَزَاءَكَ ، وَغَفَرَ لِمَيِّتِكَ

Ah-sa-nal-laa-hu 'a-zaa-a-ka wa-gha-fa-ra li-may-yi-ti-ka.

May Allaah comfort you well and forgive your dead.

To one another, the non-believers may say:

أَخْلَفَ اللَّهُ عَلَيْكَ

Akh-la-fal-laahu 'a-lay-ka.

May Allaah compensate you.

Sympathisers may prepare food for the bereaved family while they are occupied with funeral arrangements.¹ However, the bereaved family is not supposed to feed visitors, who must express sorrow with the family of the dead. They may persuade the bereaved family to be patient. Verses of the Qur-aan and ahaa-diith on the virtues of patience may be narrated to them. Salaah may be offered for mercy. The good qualities of the dead should be remembered. However, if a unusual act is performed as part of the funeral ceremonies, disapproval may be expressed in carefully chosen words without fear of blame or regard. It is a sin not to point out a lapse.² The person who omits to speak up, will be punished before death.³ However, owing to the peculiar situation, this must be done very discreetly.⁴

¹ Abuu Daawuud, Ibn Maajah, Tirmidhii.

² Ibn Maajah.

³ Abuu Daawuud.

⁴ Suurah Nahl, 16:125.

Sneezing and yawning

A person who sneezes, should say: الْحَمْدُ لِلَّهِ "Alhamdulillaah" or Alhamdulillaahi rabbil 'aa-lamiin "Alhamdulillaahi 'alaa kulli haal". The person who hears these words must say: يَرْحَمُكَ اللَّهُ "Yar-hamu-kallaah" in reply.

The first person must then answer:

يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالَكُمْ

Yah-dii-ku-mul-laa-hu wa-yus- li-hu baa-la-kum.

May Allaah guide you and your family.

or,

يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ

Yagh-fi-rul-laa-hu la-naa wa-la-kum.

May Allaah forgive you and us.¹

However, when a person who sneezes, does not say الْحَمْدُ لِلَّهِ "Alhamdu lillaah", a reply shall not be given.² Sayyidinaa Anas, Radiyallaahu 'Anhu, narrates, "A person sneezed in the assembly of Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, and said, الْحَمْدُ لِلَّهِ "Alhamdulillaah". The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, said يَرْحَمُكَ اللَّهُ "Yarhamukallaah". A second person sneezed, but did not say "Alhamdulillaah". The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, kept silent. The second person said, "A certain one sneezed and you gave a reply. When I sneezed you

1 Bukhaa-rii, Abuu Daawuud, Tirmidhii.

2 Muslim.

did not give a reply." The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, said, This one said "Alhamdulillaah" and you did not say "Alhamdulillaah."¹

One who sneezes must place the hand or handkerchief over the mouth to keep down the sound. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, did so himself.² Allaah Ta'aalaa does not like a loud sneeze.³ If one sneezes more than three times, it will not be necessary to give a reply. It is possible one is suffering from a cold. Du'aa should be made for the person instead.⁴

Sayyidinaa Abuu Muusaa Ash'arii, Radiyallaahu 'Anhu, (سَيِّدِنَا أَبُو مُوسَى الْأَشْعَرِيُّ رَضِيَ اللَّهُ عَنْهُ) narrates, "The Jews used to sneeze in the presence of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, hoping that he would say, 'Yarhamukallaah'. He would not reply."

For a non-Muslim who sneezes,
the reply should be:

يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالَكُمْ

Yah-dii-ku-mul-laa-hu wa-yus-li-hu baa-la-kum.

May Allaah guide you and grant you reformation.⁵

A reply is not given to a young woman who sneezes, but will be given for an old woman.⁶

1 Bukhaa-rii and Muslim.

2 Abuu Daawuud and Tirmidhii.

3 Ibnus Sunnii (ابن السُّنِّي).

4 Muslim, Abuu Daawuud, Tirmidhii.

5 Abuu Daawuud and Tirmidhii.

6 Ibnul Jawzii (ابن الجَوْزِي).

Yawning

Yawning must be suppressed to the best of one's ability. Allaah, the Exalted, likes sneezing but does not like yawning. Yawning is prompted by the devil and when accompanied by a sound, the devil is happy and laughs.¹ When one cannot prevent it, one should cover one's mouth so that the devil may not enter it.² It is forbidden to raise the sound when yawning.³ The salaf saaliheen say when one has the urge to yawn and remembers that the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, never yawned, the urge to yawn will fade away.

These are the social codes that Islaam embraces and Muslims adopt. No other religion or society emphasises them. These point to the grandeur of Islaam as a social religion that aims at reforming all societies.

Critically examine society

The social point of view must be considered too when rearing a child and building character. The child must be trained to observe society carefully and, whenever the need arises, to offer constructive criticism and suggestions. One will learn to contribute one's share too in the building up of society. One must speak the truth and be courageous and bold.

The principles and steps that help develop a child's powers of observance, criticism and guidance of public opinion are discussed here.

Moulding public opinion

Islaam requires the guiding of public opinion along correct lines, to command whatever is virtuous and to forbid that which is

1 Bukhaa-rii.

2 Muslim.

3 Muslim, Ahmad, Tirmidhii, Ibnus Sunnii.

disapproved of. It is a duty placed on the entire ummah. This obligation is placed on every Muslim, be he a ruler, 'aalim, or a non-'aalim, man, woman, young, old, employer or employee. No-one is exempted from this responsibility. It is for this reason that Muslims are known as the best ummah.¹ This facet has been made incumbent on all Muslims.² When the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, took his followers' allegiance, he also placed on them the duty of guiding.³ Society must keep an eye on the individual and the individual on society. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, gave an example of people in a boat who drew lots. Some acquired a place on the top deck and some on the lower deck. When the ones on the lower deck wanted water, they had to go past the ones on the upper deck. The ones on the lower deck said, "If we made a hole in our part, we would not trouble the ones above us." Yet if the ones on the top deck left them (to do as they pleased), all would perish. If they restrained the lower deck people all would be saved.⁴

The Israelites invited the wrath of Allaah, the Most High, on themselves when they gave up their duty of commanding others to do good and forsake evil.⁵ In spite of their sinful life and the excesses committed by them, their scholars ate and drank with them and mingled with them, although their pronouncements went unheeded.⁶

One who disregards one's duty and does not stop evil from spreading, will perish.⁷ When people do not prevent their

1 Suurah Aali 'Imraan, 3:110.

2 Suurah Tawbah, 9:71.

3 Bukhaa-rii and Muslim.

4 Bukhaa-rii, Tirmidhii.

5 Suurah Maa-i-dah, 5:78.

6 Tirmidhii.

7 Bukhaa-rii and Muslim.

fellow-men from doing evil and do not urge them to do good, the punishment of Allaah Ta'aalaa will descend on them and their du'aa will go unanswered.¹ One must physically stop evil if it is possible to do so, otherwise the tongue must be used to stop it. The least one can do is abhor and detest evil acts in one's heart. This is the weakest of imaan (إِيمَان) (faith).² Obviously, the ummah needs strong people who will act to stop evil.³

Some necessary principles

There are some necessary precepts that murabbiis must adopt before they effectively command approved acts and forbid disapproved acts. They may then teach their children these rules of conduct.

The preacher's words and deeds must match

The Noble Qur-aan censures those whose words and actions do not match.⁴ Such persons will be cast into jahannam. People will ask, "What's wrong? You were the one who preached to us not to do evil but to be good!" He will concede, "I did advise others but never acted upon it myself. While I forbade others to commit evil, I kept on doing it myself."⁵ The mouths of such men will be severed with scissors of fire.⁶ The salaf saaliheen (سَلَفٌ صَالِحِينَ), before advising others to do something, first did it themselves. This is why their words were effective.

Acts that are forbidden must be regarded without exception as evil. Those aspects that the a-immah of fiqh and ijtihaad differ in, will

1 Tirmidhii, Ibn Maajah and Ibn Hibbaan.

2 Muslim.

3 Suurah Aali 'Imraan, 3:104.

4 Suurah Saff, 61:2-3, Suurah Baqarah, 2:44.

5 Bukhaa-rii and Muslim.

6 Ibn Abid Duniyaa and Bayha-qii.

not be regarded as abominable. Therefore, regarding ijtihaadii masaa-il, a Hanafii must not object to a Shaa-fi-ee, Hambalii or a Maalikii, and vice versa, because the a-immah strove to the best of their ability to reach a correct verdict by means of evidence. All the imaams extracted their evidence from the Qur-aan, sunnah, qiyaas and ijmaa'. It is said that one who follows an 'aalim will meet Allaah Ta'aalaa in a perfect state.

The condemnation of evil must be in gradual stages

First, the source of evil must be traced without spying on anyone. The evil-doer must be reminded that his acts are evil. Through lectures and talks one should inspire the fear of Allaah Ta'aalaa, and persuade an evil-doer to give up evil. If this does not have an effect, rebuke the evil-doer strongly. If this too fails, warn the evil-doer of stern retribution. Then, as a final resort, if one can, one should stop the evil physically. However, one must be careful not to create disturbance or mischief. Where soft words will do, do not use strong language and where being stern suffices, physical power need not be used.

Reformists must be soft-spoken

When a reformist is polite and gentle, followers will take heed. People who work for the deen must be soft-spoken, mild and selfless. A hadiith states that those who command the doing of virtuous deeds must do so gently and with wisdom.¹ Mildness beautifies, but harshness is disagreeable.² Allaah, the Exalted, is kind. He likes gentleness. He does not give to the stubborn what He grants to the mild.³ Once, a bedouin urinated in the masjid. Those

1 Bayha-qii.

2 Muslim.

3 Muslim.

present disapproved of it and were on the point of remonstrating with him, when the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, advised them against doing so. He said, "You are sent to spread gentleness, not brutality."¹

It is narrated from Sayyidinaa Abii Umaamah, Radiyallaahu 'Anhu (سَيِّدِنَا أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ), that a young man came to Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, and said, "O Nabii of Allaah, grant me permission to commit zinaa (زِنًا) (adultery)." The people present became enraged. The Noble Nabii said, "Let him come near." The young man came near and sat before Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, who said to him, "Would you like this for your mother?" The young man said, "No, may Allaah make me sacrificed on you." The Noble Rasuul said, "In the same manner people also do not like it for their mothers. Do you like it for your daughter?" The young man said, "No, may Allaah make me sacrificed on you." The Noble Rasuul said, "In the same manner people also do not like it for their daughters." The narrator Ibn 'Awf (إِبْنُ عَوْفٍ) added, till the Noble Rasuul mentioned paternal aunt, maternal aunt, etc. and for every one the young men said, "No, may Allaah make me sacrificed on you," and the Noble Rasuul responded, "In the same manner the people do not like it." Then Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, put his hand on the young man's chest and said, "O Allaah, purify his heart, forgive his sins, and safeguard his private parts." Thereafter, nothing was more detestable to the young man than zinaa (adultery - fornication).²

1 Bukhaa-rii.

2 Ahmad.

A lecturer spoke harshly to Abuu Ja'far Mansuur (أَبُو جَعْفَرٍ مَنصُورٍ). Abuu Ja'far requested him to be gentle and reminded him, "Allaah sent a man better than you, namely Muusaa (Moses), 'Alayhis Salaam, to a man worse than me, namely Fir'own (Pharaoh); yet Allaah had commanded Muusaa, 'Alayhis Salaam, to be mild in speech."¹ Allaah had also commanded the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, to be gentle and compassionate.²

Suffering and misfortunes must be borne patiently

Those who have religious duties to perform do face trials and difficulties. Often, arrogant and illiterate people pose problems. They must endure these with patience. This is the way with Allaah as confirmed in the Qur-aan.³ Sayyidinaa Luqmaan had enjoined his son to be patient.⁴ A trial endured is offset by admittance to jannah and is an expiation of sins.⁵ The Ambiyaa, 'Alayhimus Salaam, faced more trials than anyone else. It is the patient ones who are nearest to the Ambiyaa in action. The stronger a person is in the deen, the more trials he will face, gaining purification in the process.⁶ Access to jannah is gained by enduring misfortunes and worries, while jahannam is reached through lust and pleasures.⁷ Remember how often the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, endured painful situations. How many trials he had to go through! How steadfast and thankful he was. Finally, he was rewarded with success.

1 Suurah Taa Haa, 20:44.

2 Suurah Aali 'Imraan, 3:159.

3 Suurah Ankaboot, 29 1-3, Suurah Baqarah, 2:213.

4 Suurah Luqmaan, 31:17.

5 Suurah Aali 'Imraan, 3:195.

6 Tirmidhii, Ibn Maajah, Ibn Hibbaan and Haakim.

7 Muslim.

When it appears impossible to remove evil, and there is a danger to one's life too, then it is wise to exercise caution. However, one must not give up, or lose heart, when confronted with physical harm or imprisonment. A reformist must be willing to forego all for the sake of religious glory. One must not compromise with people, but aim to obtain the pleasure of Allaah Ta'aalaa alone in the manner of our righteous predecessors. Before they advocate approved deeds, reformists must equip themselves with the required knowledge so that they preach authoritatively.

Always obtain advice from the deeds and standpoints of the salaf saaliheen (سَلَفٌ صَالِحِينَ) (pious predecessors).

From studying the exploits and attitudes of the salaf saaliheen, Muslims are motivated to be courageous and brave. They adopt a pious stand. Some of the salaf saaliheens' glorious and decisive feats are narrated here.

Abuu Ghiyaath Bukhaa-rii (أَبُو غِيَاث بُخَارِي) lived in a cemetery. One day he went to the city to meet his brother. He saw the son of the ruler, Naṣr bin Aḥmad (نَصْرُ بْنُ أَحْمَدَ), emerging from his house with a band of singers who were carrying musical instruments. A palace banquet was scheduled that day. On seeing this evil, he exclaimed to himself, "O Abuu Ghiyaath! You have a difficult decision to make. If you shut your eyes to this sinful act, you will be equally blamed." He looked towards the sky, sought the help of Allaah, picked up his staff, and descended on those people. All of them retreated into the palace, scared out of their wits. They went and complained to the ruler, who immediately summoned Abuu Ghiyaath.

"You must know that the punishment of rebellion is imprisonment."

Abuu Ghiyaath retorted, "Don't you know that one who revolts against Ar-Rahmaan (Most Merciful) is consigned to jahannam?"

The ruler said, "Who has authorised you to appropriate to yourself the preaching of good and prohibition of evil?"

"He Who has entrusted you with the government!"

"Of course, the khaliifah has appointed me as the ruler."

Abuu Ghiyaath interposed, "My Lord has commanded me to promote approved acts and stifle amoral and disapproved deeds."

The ruler offered, "I appoint you ruler over Samarkand."

Abuu Ghiyaath turned down the overtures: "I tender my resignation."

The ruler protested, "You surprise me. On the one hand, you appropriate a duty, yet, when it is handed over to you, you reject it."

Abuu Ghiyaath argued, "Today you give me a position; tomorrow you may dismiss me. But, when my Lord assigns to me a responsibility, no-one is able to relieve me of it."

The ruler countered "Ask what you wish."

He pleaded, "Let me have my youth back."

"That's not within my powers. Ask for something else."

"Write a note to the keeper of jahannam not to torment me."

"This too is outside my powers. Ask for anything else that you need."

Abuu Ghiyaath asked for a note to the keeper of jannah to admit him.

When the ruler repeated his earlier answer, Abuu Ghiyaath said, "All this is within the powers of my Lord. He is the Owner of all the creation and of everything in this world and in the hereafter. He gives me everything that I ask of Him."

The ruler relented and let him go.

Imaam Ghazaa-lii states in his *Ihya* (إحياء) from As-ma'ee (أصمعي), who said, "'Aṭaa bin Abii Rabaah (عطاء بن أبي رباح) visited khaliifah 'Abdulmalik bin Marwaan (عبد الملك بن مروان). The khaliifah was seated on his couch. Around him were dignitaries from various places. That was in Makkah Mukarramah at the time of ḥajj during his reign of khilaafah. When he saw 'Aṭaa, he stood and made 'Aṭaa sit with him on his couch, and said to him, 'O Abaa Muḥammad, what is your need?' 'Aṭaa said, 'O Amiirul Mu-mineen, fear Allaah in His Ḥaram (حرم) and the Ḥaram of His Rasuul. Busy yourself with its upkeep. Fear Allaah in the affairs of the children of the muhaajir and ansaar, for you have attained this position because of them. Fear Allaah in the matters of those living on the borders, because they are like a fortress of the Muslims. Keep yourself involved in the supervision of the concerns of the Muslims because you will be asked about these matters. Also, fear Allaah regarding those who come to your door.' The Amiirul Mu-miniin replied, 'Very well. It will be as you say.' Then, 'Aṭaa (عطاء) got up to depart. The khaliifah took hold of his hands and said, 'You have reminded me of the needs and wishes of others. I have fulfilled them. Now, let me know your needs.' He replied, 'I crave nothing from the creation (of Allaah).' So saying, he went his way. The khaliifah could not help remark, 'This, indeed, is the peak of honour and nobility!'"

It is found in 'Ash-sha-qaa-i-qun Nu'maaniyyah li 'Ulamaa ad-Daulah al-'Uthmaaniyyah' (الشقائق النعمانية لعلماء الدولة العثمانية) that Sulṭaan Saliim Khaan had ordered that the hundred and fifty guards of the treasury be executed. Muftii 'Alaa-uddiin 'Alii bin Aḥmad (مفتي علاء الدين علي بن أحمد), a religious scholar of the time, got news of this. It was not usual for a muftii to go to the imperial court except for a serious matter. The attendants at the court were surprised. He went to the imperial court. Upon entering the court he greeted the

ministers who received him honourably and offered him a prominent seat, then asked him the purpose of his visit. He replied that he had come to see the sulṭaan. When he was informed, Saliim Khaan allowed him a private audience in his chamber. He greeted the king and sat down. Then he said, "It is the responsibility of those connected with the iftaa to aid the king preserve his hereafter. Your command to execute the hundred and fifty men is against sharii'ah. Please forgive them." The king was a stern man. He said angrily, "You are interfering in affairs of the state, which is beyond your duties." The muftii answered, "I am discussing your hereafter which is part of my duties. Forgive them and you will be safe in the next world, otherwise you will invite a severe punishment." The king calmed down. He forgave all the accused. The conversation between the two continued for some time. During the conversation Muftii 'Alaa-uddiin said, "It is out of regard that I say that these men are the king's slaves. How will it be when they spread their hands before others for aid? Should you not reinstate them to their previous posts?" The king agreed to this suggestion too.

Shaykh Muḥammad Sulaymaan (شيخ محمد سليمان) writes the following in his book, 'Min Akhlaaq al-'Ulamaa' (من أخلاق العلماء). War broke out between Miṣr (Egypt) and Ḥabshah (Ethiopia). Miṣr was losing because of differences among the army commanders. Khud-yawii (خدوي) (Khedive) Ismaa'eel was much pained. One day the Khud-yawii went out with Shariif Baashaa. The Khud-yawii said to Shariif Baashaa (شريف باشا), "What do you do when a calamity descends?" He replied, "I have the Bukḥaa-rii read by saalih (pious) 'ulamaa, then Allaah Ta'aalaa dispels my anxieties. We will speak to the Shaykh of Al-Azhar, Shaykh al-'Aruushii (شيخ العروشي)." A group from among the pious 'ulamaa were gathered, who read the Bukḥaa-rii in the old masjid of Al-Azhar. The chain of defeat

continued. Khud-yawii and Shariif Baashaa went to the 'ulamaa. He said to them angrily, "Either what you read is not Bukhaa-rii or you are not from among the pious 'ulamaa. Your reading of Bukhaa-rii has been of no consequence." The 'ulamaa were quiet and nonplussed. An 'aalim in the last row got up, came forward and remarked, "Khud-yawii Ismaa'eel, ponder over what you say. Reflect over the words of a hadiith, carry on advocating the approved acts and forbidding the disapproved, otherwise Allaah will raise over you the worst of men. Your good people will make du'aa, but Allaah will not answer their du'aa." The 'ulamaa were dumbfounded. Khud-yawii and Shariif left without saying a word. The 'ulamaa began to reproach the shaykh and reprimanded him. The Shariif returned after a while and said, "Where is the shaykh who said to the Khud-yawii what he said?" The shaykh said, "Here I am." The attitude of the 'ulamaa changed after having reproached the shaykh, bidding him farewell as if he was not going to return. Those present presumed that he would face the outcome of his rashness. The Shariif got up and took him away. Shariif took the shaykh to Khud-yawii's palace. He offered him a seat and asked him to repeat what he had said in the assembly. He repeated his words.

Khud-yawii exclaimed, "What is our crime that has brought upon us this punishment?"

The shaykh remarked, "O our a-fandii (أفندي), have not your courts legalised dealings in interest, fornication and wine? Have not ..." He enumerated other forbidden acts that were in vogue but remained unchecked. "While we turn a blind eye on them, how may we expect divine assistance?"

Khud-yawii asked, "What can we do? We live with foreigners and this is part of their culture. How can we do anything?"

"Then, what is the fault of Bukhaa-rii? What do you expect of the 'ulamaa?"

Khud-yawii pondered a while. Then he said, "What you say is correct."

The shaykh returned after this to the Al-Azhar, while his brothers had despaired of seeing him again. It was as if the shaykh had been born again.

There are hundreds of other accounts that demonstrate that upright people of early times performed their duty of approving pious deeds and preventing evil. Every Muslim is bound to protect the edifice of Islaam, brick by brick, piece by piece. Every one is entrusted with the reforming of society, and is required to be patient and steadfast in the face of difficulties and obstacles.¹

Murabbiis must explain to children that Islaam encompasses every department of life. It synchronises the considerations of every individual and group. It guarantees the policies of the ummah and the safety of all people. It joins religious and worldly matters; spiritualism and materialism; the Qur-aan; worship; the sword and jihaad. All fall under its purview. The Noble Qur-aan mentions this characteristic.² One is ignorant who supposes that Islaam prescribes only a form 'ibaadah (عِبَادَة) (worship), and that jihaad and other deeds fall outside its sphere. It is self-deception to suppose that Islaam is not concerned with the administration of government and regulating the life of its adherents.³

1 Suurah Al-'Asr, 103:1-2.

2 Suurah Baqarah, 2:177-179.

3 Suurah Baqarah, 2:85.

Chapter 11

Responsibility for sexual education

WHEN A CHILD IS OLD enough to understand these things, the murabbii (مُرَبِّي) may give sexual education so that the child may differentiate between the lawful and the unlawful. Ideals of Islaam should become part of a child's habits. He should know that it is wrong and unhealthy to masturbate. Such a child will not be lost in the labyrinth of libertine behaviour.

Between the age of seven and ten, children must be instructed to seek permission before entering any house. They must be advised not to let their glance wander hither and thither. From the age of ten to fourteen, murabbiis must see that children stay away from everything that kindles sex. On maturity, between fourteen and sixteen years of age, if the youngster is about to enter married life, manners and etiquette of sex may be taught. If it is not possible to marry immediately on attaining maturity, command them to be chaste and impress upon them its benefits.

We discuss in the next few lines the question of murabbiis discussing sex with their children.

Etiquette of seeking permission

These have been discussed in the previous chapter. There are times when parents wish to be private and do not want even small children to share their company. The Noble Qur-aan mentions these times, i.e. at night, in the afternoon, and before the fajr salaah.¹ Mature children must always seek permission to enter.² The teachings of the deen of Islaam requires them to be brought up as models of modesty and of a

1 Suurah Nuur, 24:58-59.

2 Suurah Nuur, 24:56-58.

good social character. They must observe the glorious Islaamic etiquette. When they grow up, these traits will help them carry out praiseworthy deeds. Suppose a child were to enter unannounced and finds parents in a compromising position. This will draw a mental picture and create an obsession towards the fair sex. Children are not allowed to see parents or others in an undressed state. The child will tell their companions about it, which may result in mischief all round. It is imperative, therefore, that children be taught to seek permission before entering a home, or their parent's bedroom.

The etiquette of looking

Let children know what is lawful and what it is unlawful to see. Parents must not let infants accompany them when going to the toilet or having ghusl (غُسل) (bath).

Who is a mahram?

A woman whom a man can never marry is called the man's mahram (مَحْرَم). Similarly, the man whom a woman cannot marry is her mahram. The Qur-aan Kariim lists seven women whom a man cannot marry because of family links. They are his mother, daughter, sister, father's sister, mother's sister, brother's daughter and sister's daughter.¹ Then, four other women are forbidden to a man because of marital relations. They are: the wife of his father,² wife of his son, mother of his wife and daughter of his wife.³ Further, a man cannot marry the woman who has nourished him with her milk, and, from this relation with her, he cannot marry her mother and those girls who become his sisters by virtue of their being breast-fed by the same woman.⁴ Thus, females that are haraam by nasab (نَسَب) (descent),

1 Suurah Nisaa, 4:23.

2 Suurah Nisaa, 4:22-23.

3 Suurah Nisaa, 4:22-23.

4 Bukhaa-rii.

namely, mother, daughter, sister, khaalah (mother's sister), fooi ('ammah - father's sister), brother's daughter and sister's daughter also become haraam due to fosterage.

A man may see a mahram woman's body above her breast and below her knees, provided either one or both of them are not sexually aroused. If there is risk of being aroused, it is prudent not to see even these parts of her body. Thus, a man may see a mahram woman's head and the hair thereon, face, neck, the portion above her breast, ears, arms, calves and feet. He may not see her stomach, back, thighs, etc.²

A man is not permitted to see a mahram woman in a scanty dress that exposes her body above her knees. He may not see her, too, in a thin dress that reveals her body or those parts of her body that are not lawful to expose.

For a woman, it is unlawful to see a mahram's body between his navel and knees whether there is a risk of sexual excitement or not.³

Etiquette of seeing the girl one intends to marry

A man may see the girl he intends to marry within the limits of the sharii'ah.⁴ He may see her only after he has resolved to marry her. He may only see her face and hands. Both may speak to each other, but they must not be alone by themselves. They may not shake hands. It is haraam to shake hands with non-mahram females. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, never touched the hand of a woman even when he took bay'ah (allegiance) from her.⁵ It is not

1 Suurah Nisaa, 4:23, Muslim and As-haabus Sunan.

2 Suurah Nuur, 24:31.

3 Suurah Baqarah, 2:229.

4 Muslim and Nasaa-ee.

5 Bukhaa-rii.

permitted to be alone with one's fiancée. Islaam declares it haraam to be alone with non-mahram females.¹ In societies that permit man and woman, who are strangers, to associate together, evil is rampant. They can stoop low and have illegal sex. Often, they never marry but live together.

Etiquette of looking at one's wife

A man may see his wife in the nude with sexual intent or without it. Since he is permitted to have sexual intercourse with his wife, a man may see any part of her body.² However, it is preferable that they do not see each other's private parts unnecessarily.³

Etiquette of looking towards a ajnabii female

A man is not permitted to look at ajnabii (أَجْنَبِي) (stranger) females even if sexual sentiments are not present.

A male ajnabii is one whom a woman is permitted to marry in sharii'ah. These are, her paternal and maternal cousins, her sister's husband, her maternal aunt's husband.

A female ajnabii (stranger) is a woman whom a man is allowed to marry by sharii'ah (شَرِيعَة). These include his paternal and maternal cousins, the wife of his brother, the wife of his paternal uncle, the wife of his maternal uncle, the sister of his wife, the paternal and maternal aunts of his wife.

A boy nearing maturity comes under the purview of the restrictions placed on a grown man. He must not see a female stranger.⁴ An evil look is described as a poisonous arrow of the

1 Bukhaa-rii and Muslim.

2 Abuu Daawuud, Tirmidhii, Nasaa-ee, Suurah Mu-minuun, 23:56.

3 Fathul Qadiir.

4 Suurah Nuur, 24:30-31.

shaytaan (devil - satan).¹ If one happens to glance at a woman accidentally, turn away the glance immediately. This act will prompt one to a form of 'ibaadah (worship) that gives sweetness to the heart.² To lower one's gaze is one of the acts that secures entry into jannah; other such acts are: to speak the truth, to keep one's promise, to fulfil one's trust, to guard modesty, and not to oppress anyone.³ Immodest glancing is the adultery of the eyes and listening to the voice of a female stranger is the adultery of the ears.⁴

A hadiith states that if a female stranger is glanced at accidentally, look the other way that very instant.⁵ It is also incumbent upon a woman that she must not look at a stranger unnecessarily.⁶

Islaam lays stress on these instructions to raise a pure society that curbs lust and base desires.

Immodest glancing and ogling women arouse sensual desires. Safety lies in giving up this evil tendency so that one may fulfil one's obligations in peace and tranquillity. It is the eye that is the root cause of all mischief. It is the spark that fuels the fire. That eye is safe from jahannam when it keeps a vigil for the sake of Allaah, sheds tears out of His fear and abstains from ogling female strangers.⁷

A man's manner of looking at another man

A man may not look at another man between his navel and knees, be he a near or distant relative, a Muslim or non-believer. Further, where there is risk of being sexually aroused, he may not look at the

1 Tabraa-nii and Haakim.

2 Ahmad and Tabraa-nii.

3 Ahmad and Ibn Hibbaan.

4 Bukhaa-rii and Muslim.

5 Muslim and Tirmidhii.

6 Abuu Daawuud and Tirmidhii.

7 Tabraa-nii.

other's stomach, back and chest too. It is not permissible to look at a man's body between his navel and knees.¹ Like the private parts, the thighs must be covered too. This is stated in the hadiith.²

A woman's looking at another woman

A woman also may not look at another woman between her navel and knees. This, irrespective of whether she is a relative or a stranger, a Muslim or a non-Muslim. She must not uncover this portion of her body before another woman even if she is her mother, daughter or sister. This is to guard against excitement and mischief. Mutual sex between two women, or between two men, is a sign that the day of qiyaamah is approaching. It is the duty of parents and husbands to stop their daughters or wives from visiting immodest people.³

Etiquette of a non-Muslim woman looking at a Muslim woman

A Muslim woman is not permitted to uncover any part of her body before a non-Muslim woman.

She may unveil only her face, hands and feet in their presence. The same rule applies when a immoral Muslim woman is present. The wisdom behind this order is to prevent wives from describing such Muslim woman to their husbands or friends.

Etiquette of looking at a boy whose beard has not grown yet

During normal activities of life, like buying and selling, treatment and training, one may look at a young boy of about fourteen years whose beard has not yet grown. However, it is unlawful to look at

1 Muslim.

2 Haakim.

3 Nasaa-ee, Tirmidhii, Haakim, Tabraa-nii, Ibn Maajah and Abuu Daawuud.

him to enjoy his beauty. It may arouse sensuality. Hasan bin Dhakwaan (حَسَنُ بْنُ ذَكْوَانَ) said, "Do not associate with the children of the wealthy because their features resemble virgin girls. They are a greater fitnah (فِتْنَةٌ) (trial, affliction) than women."

Sufyaan Thaurii (سُفْيَانُ ثَوْرِي), may Allaah have mercy on him, attended a public bath. A young handsome boy also entered. He said, "Remove him from my presence, because I see with every woman a shaytaan (شَيْطَان), and with every young boy seventeen sha-yaateen (شَيَاطِين) (devils)."

A man came to Imaam Ahmad, may Allaah have mercy on him, with a handsome young boy. The imaam asked, "Who is this?" (i.e. relationship). The man replied, "He is my nephew." The imaam said, "Do not bring him again with you, and do not take him around with you, because those who do not know you or him, will doubt your relationship with the boy."

A woman's looking at a male stranger

A Muslim woman may look at passers-by, a sportsman engaged in innocent sport or a man engaged in business. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, let Sayyiditinaa 'Aa-i-shah, Radiyallaahu 'Anhaa, watch Hab-shiis (حَبَشِي) (Abyssinians) who were engaged in javelin throwing.¹ However, if both of them are in the same place or there is a possibility of mischief, then she must not look at the man.

Looking at the private parts of a baby

The bodies of infants below the age four years are not regarded as satr (سِتْر) (private parts). After four years, the private parts and the

¹ Bukhaa-rii and Muslim.

surrounding area must be covered. When the child reaches maturity, the rules governing grown ups will apply to them.

Moments of necessity and helplessness

It is not lawful to look at a female stranger even if she is ugly and no sexual desire prompts one to look.¹ There are however, exceptions to this rule. These are:

To look at a girl intending to marry her. This has been discussed in the previous pages.

When teaching a woman, the male teacher must not look at a female, unless he is a mahram (مَحْرَم). She may be taught from behind a screen.

When necessary, a male doctor may see that portion of a female patient that needs treatment. Sayyiditinaa Ummi Salamah, Radiyallaahu 'Anhaa (سَيِّدَتُنَا أُمُّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا), sought the permission of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, to get herself treated by blood letting. He instructed Sayyidinaa Abuu Tayyibah, Radiyallaahu 'Anhu (سَيِّدُنَا أَبُو طَيْبَةَ رَضِيَ اللَّهُ عَنْهُ), to treat her.²

However, there are certain prerequisites that must be met. It is a condition that the doctor be pious, religious, noble and knowledgeable. Only that portion of her body may be bared that has to be treated. This applies if a lady doctor is unavailable. A mahram of the woman must be present at the time of consultation and treatment (it may be her husband, her or his mother, etc.). If a Muslim doctor is not available, a non-Muslim doctor may be consulted. These

¹ Suurah Nuur, 24:30.

² Muslim.

conditions apply in touching a female. Islaam saves one from difficulties and creates easiness.¹

Where it is necessary for her to bear testimony and appear in a court of law, the judge or a witness may look at the woman's face or hands. When the upholding of truth and the exposing of injustice is at stake, it is of no concern whether there is possibility of mischief or not. However, she is allowed to uncover her face or hands if the judge or witness cannot identify her without seeing her. The face may be uncovered for a short while only.

At this juncture a famous historical incident is mentioned, so that males and females with a sense of honour and enthusiasm may know how the salaf saaliheen (سَلَفٌ صَالِحِينَ) (pious predecessors) despised a woman unveiling her face before men, although in the following instance it was permissible to unveil the face.

During the third century hijrii the qaadii (قَاضِي) (judge) of Rayy (رَيّ) and Ahwaaz (أَهْوَاز), Muusaa bin Ishaaq (مُوسَى بْنُ إِسْحَاقَ), sat to adjudicate people's disputes. Among the litigants was a woman who claimed five hundred diinaars mahr (مَهْر) [صِدَاق] (dowry) from her husband. The husband denied the claim.

The qaadii said to the husband, "Bring your witnesses."

The husband said, "I have brought them."

The qaadii said to one of the witnesses, "Look at the wife so you may point her out during testimony."

The witness stood up and said to the woman, "Stand."

Upon this the husband said, "What do you want from her?"

The husband was told, "It is necessary that the witness sees your wife unveiled so that he may know that it is your wife."

1 Suurah Hajj, 22:78, Suurah Baqarah, 2:185.

The husband detested his wife unveiling her face for the witnesses in public.

He screamed saying, "I make the qaadii my witness that this mahr of my wife is an obligation on me, and she must not unveil her face."

When the wife heard this she thought it was wonderful that her husband disapproved her unveiling her face before the witnesses, and was protecting her from the sight of people.

She too screamed at the qaadii, "I make you a witness that I have granted my mahr to him, and have absolved him in this dunyaa and the aa-khirah."

The qaadii said to those around him. "Record this as a moral high standard."

Children must be kept away from all that incites sexual arousal. The period just before attaining maturity is the most sensitive time in the life of a person. Children of this age must not be allowed near women. At this age, they tend to differentiate between beauty and ugliness and sensual feelings grow in them.¹ At ten years, their beds must be separated.² Once, when he was about the age of maturity, Sayyidinaa Fadl bin 'Abbaas, Radiyallaahu 'Alayhi Wasallam, glanced at a woman. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, turned his face the other way.³ Sayyidinaa 'Abbaas, Radiyallaahu 'Anhu, enquired of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, the reason for doing so. He said, "I saw a young man looking towards a young woman and feared they would succumb to their base desires."⁴ A murabbii (مُرَبِّي) has a twofold responsibility in this regard.

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4 Tirmidhii.

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Keep children away from sexually inciting aspects

When children are old enough, do not let them enter a house without permission at times of rest and sleep. If one sees one's parents in an intimate position, one might become sexually excited. When a child attains the age of nine, that child must not meet women who are strangers. After reaching the age of ten, do not let brothers and sisters sleep together (in the same room). When a child is conscious enough, do not let that child see those parts of a woman's body that are normally covered, even if it is the child's mother, sister or aunts. Do not allow the child to see films on television or in a cinema. They must not see vulgar films, or read lewd magazines and romantic novels, or listen to audio cassettes that provoke sexual stimulation. Make it a habit to inspect the child's room, bed and belongings. Prevent children from meeting female relatives or neighbours, even though they may be attending the same school.

External supervision

Both external and internal supervision are important. There are innumerable sources that entice a child towards bad conduct. Some of them are:

Cinema, theatre and stage plays

These depict vulgar scenes. They arouse a viewer sexually. Evil-minded Jews and so-called Muslims vie with one another in

¹ Tabraa-nii.

doing business in pornography, and in playing fast and loose with the honour of people through the medium of the screen and stage.

The harm caused by women's shameful attire

Women who wear indecent attire, lure young men towards them. While it is already difficult for them not to look at adorned women, vulgar attire makes it more difficult for them to stand fast. The designers who introduce these clothes are often Jews whose purpose is to advance evil. They wish to disband society of moral values and weaken people. It is from an inferiority complex and blind imitation that women yield to base desires and wear such clothing. How many women have lost their honour! How many have submitted to unlawful deeds, so they may obtain such clothing! How many have ruined their private lives!

A Muslim woman must adhere to the limits set by Islaam and rules of sharii'ah (شريعة). She should not let go her grip on dignity and prestige. She must preserve her Muslim identity.¹

Prostitution, openly and discreetly

There are always some men who are bereft of modesty and a sense of honour. Women may be found, too, who do not value modesty and honour. Such like-minded people collect together in particular places where sin and vulgarity are rampant. These are centres of vice. They may be called brothels. Muslims suffer from this vile malady from their imitation of the Western people.

Once man is caught up in vulgar sights, temptations are aroused. He becomes uncontrollable, and forgets the injunctions of Allaah Most High. He uses intoxicants. Doors hitherto closed to him open up. He is no more a human. His animal instincts seize control over him. He loses his sense of right and wrong.

¹ Suurah Ahzaab, 33:36.

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The result is that many families are ruined because of men's abhorrent link to these places of vice. Sometimes, girls too sell their bodies to gain some money. How many innocent girls dirty themselves in these filthy ponds and are lost for ever into vagrancy.

We find many stories of hopeless cases in Europe and America.¹ Students, boys and girls, waste all their time in writing romantic letters with catastrophic results.

Therefore, parents be watchful over boys and girls. Watch their activities so that their characters are not stained.

Vulgar scenes

In public places, on thoroughfares, or in cinema halls, young men encounter pictures of women in attire that leave little to the imagination. They see students of both sexes moving about unchecked, laughing aloud. This leaves them bewildered and corrupted and they lose all sense of modesty.

Disadvantages of bad company

It was mentioned in Part 1 of this book that bad company causes a child to deviate. If the child is not very intelligent, or is altogether foolish, the effect is seen sooner. Therefore, seek out good companions for your progeny.²

Mischief wrought by unimpeded mixing of men and women

The unchecked company of men and women has a very adverse effect on habits and manners, knowledge and health, and body and nerves. In many Muslim countries today this detestable practice is common in schools, colleges, offices and commercial

¹ Tarbiyatul Aulad aur Islaam. Vol 1, page 525.

² Ibn Hibbaan and Ibn 'Asaakir.

enterprises. Those who approve of this behaviour argue that it gives it elegance and mitigates hidden sensuality. They say that it becomes an accepted practice. Excitement is cooled and the sight of men and women together becomes natural and normal.

However, this conception is contrary to reality. Although this is a way of life in European and American societies, illicit sex, rape and kidnapping are common there. Besides, if their conclusion is correct, husband and wife would find living together meaningless. But, this is vain thinking. The trend of not marrying is widespread in western societies.

One must consider whether mere supervision over children is sufficient or other effective steps need to be found to reform children.

Measures to rectify a child's manner

If murabbiis take three corrective measures, their children will be well-mannered. They will be sexually controlled, and they will be living models of piety, chastity and spiritualism. These measures are: mental grounding, cautioning and warning, coherence and relationship.

Mental grounding or preparation

The child must be mentally alert to outside influences against moral uprightness, and must be awake to the intrigues hatched by Jews, Zionists, Christians, and colonial powers to bring about social and moral corruption and vulgarity in societies. The child will be aware of snares in the guise of women, films, theatres, magazines, newspapers, radio, television, vulgar clothing, nude pictures, and dens of prostitution, be they clandestine or open.

Murabbiis must be aware of their duties to be on the lookout for such conspiracies. Examples of their activities have been given in Chapter 8. Here, we will discuss their methods so that the reader may

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know how the enemies of Islaam corrupt Islaamic societies in a very systematic manner.

Jews and Freemasons

They uphold the views of their mentors:

Sigmund Freud sees everything connected with a man's life drowning in a sea of sexual desires and lewdness.

Karl Marx, the Jew, rejected manners and creeds and termed religion and belief in Allaah as absurd. He replaced them with tourism and drama.

Frederick Nietzsche cast aside manners and gave free rein to carnality through women and sex.

Freemasons hold that women must be used to advance adultery and check religion.

A Freemason argues that it is their duty to convince women to be free. He feels that the day she gives her hand in the hands of the Freemasons, they will successfully do the unlawful and ruin the religious minded.

The Protocol of Zionists includes "The necessity to endeavour that moral values are turned upside down so that they may overpower all else. Freud is one of us. Sexual relationships will be demonstrated openly. Then nothing will remain sacrosanct in the eyes of the youth, who will desire sexual pleasures."

In Islaamic countries, those who advocate the free mixing of male and female are in fact materialistic atheists. They are the instruments of the licentiousness and enemies of Islaam. Their activities benefit imperialists, Zionists, Freemasons, secularists, and materialists, whether they realise it or not.

Murabbiis must prevent boys and girls from mingling. They must not let them be together in one place in any field of life, and must thus preserve the honour and innocence of girls.

Colonists and Christians

A colonial leader says "Wine, female singers and vulgar women can destroy the ummah of Muhammad thoroughly, but a thousand cannons cannot. Therefore, drown them in materialism and sensuality."

Pope Zwemer claims, "Such people have been raised among Muslims who have no concern about God."

Communism and materialism

Communists claim that they have promoted things that destroy religion. They use fiction, stage plays, speeches, books, newspapers and magazines to advocate atheism. Thereby they make fun of religion and religious men. They hold that knowledge is supreme, and that it is their goal. These conspiracies clearly show that they all have a common goal. Their aim is to annihilate Islaamic values. It is sad to say that they have succeeded to some extent in their venture. Muslim youth blindly imitate them. Thereby, they are trapped in the quicksand of indecency and sex. They hanker after vulgarity through films, plays and prostitution dens.

It is the duty of the murabbiis to protect their dear ones from these intrigues. They should make them aware of, and understand, the deceitful moves of their enemies.

Warning the children

This can be the most effective of all measures. The child will see the danger of sexual freedom. Some of the dangers of an adulterous life and free mixing of men and women are given here.

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Danger to health

Adultery results in the spreading of venereal diseases. Leucorrhoea, syphilis, gonorrhoea, HIV (Aids), etc. are a necessary result of this evil act. These diseases spread to innocent young boys and girls, which affect them psychologically and create nervous disorders.

Psychological and ethical damage

Men incline towards homosexuality and women may become lesbians. Innumerable men and women in Europe and America suffer from this habit. In America alone over five hundred thousand men and women openly confess to homosexuality and lesbian behaviour. They are ever sensuous. They cannot do anything concrete. They are forgetful and their powers of thinking are dimmed. Besides having a weak memory, they are weak-bodied and psychological wrecks.

Young men take to wine and opium. They use intoxicants. The society treads a sinful path and is, as a whole, physically, ethically and mentally sick. Crime is common. There are murders, kidnapping and rape. Drug peddlers abound. Sex traders, who deal in sinful women, spring up. Then, there is a growth of those who abet in concealing crime. There arise conniving doctors, lawyers, government officers and law enforcers. Indecent and immoral gatherings are very common. There is a plethora of prostitution dens, and unchaste women take up this profession as a means of livelihood. There is a trend towards spreading vulgar songs, sex-arousing music, sex-promoting books and magazines, and dance centres.

It is this veering off course that caused Khrushchev and Kennedy to worry and pronounce that the future of their people was bleak. This sickness is now found in Islaamic countries too. May Allaah

Ta'aalaa guide us! It is the duty of responsible people to find ways to eradicate this malady.

Damage to society

When a man commits adultery, his evil act, apart from being harmful to himself, is harmful to his family too. It weakens family ties. When an unmarried young man has sex outside marriage, he will not be inclined to bind himself into marriage. Besides, to preserve her beauty, many a woman is not ready to bear a child and be a mother. Society has many children of unknown parentage, who are treated cruelly. They are deprived of the love of a mother and father. When, on growing up they realise that they are children of unmarried parents and a result of a shameful act, they are confused psychologically. Often, they too become morally corrupt. How can a man and a woman be tranquil without the ties of marriage to support them? There will be a lack of family relations. Besides, such people are not tolerated by relatives. They find themselves cut off and hence turn rebellious.

Economical damages

By involving themselves in illegal sex, these people cause economical losses to the ummah. This is because they lose their vigour so that production suffers. They are tempted to earn a living through illegal means. An adulterous person is shameless and turns to the act every time a sexual urge is felt. One turns weak intellectually, physically and ethically. One is unable to perform one's duties and society suffers economic deterioration. Wealth and riches are squandered in unlawful activities instead of furthering business. Disapproved sources of income are sought to meet carnal needs. One will not mind taking bribes and interest money, or dealing in vulgar business.

Religious bankruptcy and a dismal hereafter

Those who patronise prostitution dens, disregarding the commands of Allaah Most High, will sustain humiliation in four ways. Their countenance will turn pale; their means of livelihood will be restricted; they will face the wrath of Allaah Ta'aalaa, and will be cast into jahannam.¹ When adultery is committed, imaan leaves the person during the act.² Those who are obstinate and persist in sinful actions and die without repenting, Allaah Ta'aalaa will give them double punishment in the hereafter.³

Therefore, murabbiis must guide their offspring. Lead them in a manner that ensures that they follow the Islaamic practice and tread the path prescribed by it.⁴ At the same time, they must not be allowed to develop irreligious ideas that smack of apostasy. Guide them away from unlawful sport. Let them not imitate alien ideas. See that they keep away from evil companions so that they are not ill-mannered and do not indulge in sinful activities.

Proper guidance will preserve them from deviation and lewdness and keep them free of psychological problems and sexual diseases.

Coherence and harmony

When a child grows up among people strong in the faith, links with the deen (religion) will be strong. The child will be grounded so strongly that there will be no wavering in the face of temptation. The spiritual relationship is the strongest of all relationships. No companionship is better than the company of a spiritual murshid (مُرشد). No friendship is better than that of a noble friend.

1 Tabraa-nii in Ausaṭ.

2 Bukḥaa-rii and Muslim.

3 Suurah Furqaan, 25:28-29.

4 Saḥ-haah Sittah.

Who can claim to possess a character better than that of the Noble Rasuul, Ṣallallaahu 'Alayhi Wasallam, his saḥaabah, and our well-guided predecessors?

Hence, reinforce the child's links with a spiritual murshid and with those who endeavour to propagate Islaam. Busy the child in the remembrance of Allaah Most High, meditation, and recitation of the Qur-aan Majiid. Let the child study the life of the Noble Rasuul, Ṣallallaahu 'Alayhi Wasallam, and history of the prominent people of Islaam. (see Chapter 3 of this book.). Religious training has a great influence on the formation of children and character building. If fear of Allaah Ta'aalaa is entrenched, one will not let the eyes see that which is forbidden. Worldly pleasures will not divert nor evil companions lead astray.

Islaam reforms an individual by reforming the soul. It initiates reformation and education by purifying conscience, developing intuition, and refining consciousness. It impresses on an individual that Allaah is ever watching.

A child must know the injunctions applicable before and after maturity

When children are of an understanding age, murabbiis must teach them the injunctions of the sharii'ah. It is equally important to teach the boy and the girl. Both are responsible under sharii'ah.

Teach the child that it is obligatory to have a ghusl (غُسل) (bath) on having a seminal discharge or wet dream. According to sharii'ah, a boy has become baaligh (بَالِغ) (mature) and the injunctions that apply to a grown up apply to him too. Educate the girl, that when she is nine years old, if she has a wet dream during sleep and finds traces of female fluid on her clothes, she has attained maturity and is liable to follow the injunctions of sharii'ah. She must have ghusl. She must

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veil herself from now on. She is liable to fulfil the injunctions of the sharii'ah. Teach her about menstruation and the commands thereof.

When murabbiis do not educate their progeny about these things, young boys and girls will be unaware that it is sinful to offer salaah in an unclean state. We reproduce these injunctions here so that murabbiis may explain them to their baaligh (بَالِغ) (mature) offspring.

Maturity

When a boy or girl remembers a wet dream but does not find traces of semen or fluid on the clothes, ghusl (غُسْل) (bath) is not waajib (obligatory) on them.¹ When a wet dream is not remembered but, on awakening, traces of semen or fluid are found on the clothes, then ghusl is waajib.²

On a seminal discharge following a lustful condition, ghusl is waajib, whether it is a boy or a girl. It is of no concern in what form this seminal discharge came about.³

When the tip of the male reproductive organ enters the vagina or anus, ghusl is waajib on both the active and passive partners, whether a seminal discharge took place or not.⁴

It is waajib on a woman to have ghusl when her menstruating period is over.⁵

The method of having ghusl and its waajib and sunnah acts

It is waajib during ghusl to rinse the mouth, wet the inside of the

1 Ahmad and Nasaa-ee.

2 Ashaabus Sah-haah Sittah, except Nasaa-ee.

3 Ahmad, Ibn Maajah, Tirmidhii.

4 Muslim and 'Abdulbarr bin Wahb.

5 Suurah Baqarah, 2:222 and Bukhaa-rii.

nostrils and pour water over the entire body once.¹ Those parts of the body that is difficult to wash, like the inside of the eye, may not be washed. However, every part of the body that it is not difficult to wash must be washed, like inside the mouth and nose,² the navel, the vagina, under a tight-fitting ring, the visible parts of the ear and the armpit.

The sunan of ghusl and its method

Wash the hands and the private parts. Wash off any impurity wherever it is on the body. Perform wuḍuu as done for salaah. Then pour water over the entire body three times.³ If the hair of a man is tied in a plait, it must be loosened. It is not necessary for a woman to loosen her plaits, but it is fard that water must reach the roots of the hair.⁴ Other sunan are to make niyyah (intention); recite "Bismillaah", use miswaak; pass fingers through the beard as if combing it; and move the fingers of one hand in-between the fingers of the other hand, and rub and wet the entire body.

Under the following circumstances when ghusl is waajib, one may purify oneself by tayammum (تَيَمُّم) instead of using water:

- Water is not available, or when using water may worsen an illness or cause death.
- Give the enemy a chance to attack.
- Excessive thirst which may cause death.

Tayammum (dry ablution) is performed with anything that is part of earth like sand, stone, or soil. Strike the earth, or stone, brick etc. with both palms. Wipe the whole face with both palms. Strike the

1 Suurah Maa-i-dah, 5:7.

2 Abuu Daawuud, Tirmidhii.

3 As-haabus Sah-haah Sittah.

4 Abuu Daawuud.

earth, etc. again with both palms, and wipe over both hands up to the elbows covering the complete hand.¹ It is a condition of tayammum that the intention be declared. The dry ablution may be performed in place of wudu or ghusl; the method in either case is the same.

These are unlawful in a state of impurity:

A menstruating woman cannot perform salaah and need not atone for them. She is not allowed keep saum (صَوْم) (fast), but will have to complete the missed saum once her period has ended.² She may not enter a masjid or perform tawaaf (طَوَاف).³ Her husband may not caress her body between her navel and knees without a covering in-between.⁴ She cannot recite the Qur-aan.⁵ She may say "Bismillaah" or "Alhamdulillah." If she is a teacher, she may recite the words of the Qur-aan individually and separately.

One must not touch the Qur-aan with bare hands⁶ where one has yet to perform wudu or is in the state of janaabah (جَنَابَة), or if she is a menstruating woman; the Qur-aan may be touched with a cloth.⁷ Any person in the state of janaabah cannot offer the salaah, enter a masjid or perform tawaaf. But a man or woman who is in the state of janaabah should observe the saum. The clothes that are soiled with impurity must be washed.⁸

Marriage and sexual relations

At the same time as equipping mankind with numerous desires, Allaah, the Exalted, has also included a proclivity to maintain the

1 Suurah Maa-i-dah, 5:10.

2 As-haabus Sah-haahus Sittah.

3 Bukhaa-rii and Muslim, (Tawaaf is to circumbulate the Ka'bah).

4 Bukhaa-rii and Muslim.

5 Tirmidhii and Ibn Maajah.

6 Suurah Waaqi'ah, 56:79, and Haakim.

7 Bukhaa-rii.

8 Daar Quṭ-nii, Bazzaar.

human race. However, Allaah Ta'aalaa has bound humans with laws to regulate these desires and sentiments. Marriage is an example. It satisfies a person's innate urge for the other gender. While it provides an outlet for the satisfaction of the natural sexual desires of a person, it keeps one in check so that one is not carried away by an unlawful sensual urge.

We now discuss Islaam's views on sex and the wisdom behind instituting the institution of marriage.

Islaam's views on sex

We observe that Islaam has provided a way for the satisfaction of a human's natural sentiments. One may not trespass these limitations, or go on a collision course with one's natural disposition. One must walk a straight path throughout married life.¹ Islaam prohibits that, in order to devote oneself to 'ibaadah (عِبَادَة) (worship) and obtain nearness to Allaah Ta'aalaa, one distances oneself from worldly activities and abstains from marrying. Islaam emphatically rejects a monastic life particularly if one has the means to marry.² The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, has encouraged the living of a married life and has looked down on those who shrink away from it.³

Islaam's theory on sex is very reasonable. It declares marriage and sexual intercourse with one's married partner as a righteous deed and promises a reward for it.⁴

The reward for legal intercourse is sadaqah (صَدَقَة) (charity). It does not mean that one must overdo it at the cost of one's duties of

1 Suurah Ruum, 30:21.

2 Bayhaqii and Tabraa-nii.

3 Bukhaa-rii and Muslim.

4 Muslim.

jihaad, or other religious endeavours. Islaam wants a human to be complete and strong. It sees that all people attain their due share. There may come a time in the life of man when his deenii duties of jihaad and propagation of Islaam seem to clash with his worldly obligations to his wife, children and business. At such times, he must opt for deenii duties. The first priority for a Muslim should be to sustain Islaamic society, to strengthen Muslim government and to guide misled people. Our devoted ancestors gave preference to jihaad over all personal matters.

The example of Sayyidinaa Hanzalah bin Abii 'Aa-mir, Radiyallaahu 'Anhu (سَيِّدِنَا حَنْظَلَةَ بْنِ أَبِي عَامِرٍ رَضِيَ اللَّهُ عَنْهُ), who married Jamiilah bint 'Abdullaah bin Ubayy, Radiyallaahu 'Anhaa (سَيِّدَتِنَا جَمِيلَةَ بِنْتِ عَبْدِ اللَّهِ بْنِ أَبِي رَضِيَ اللَّهُ عَنْهَا), on a Friday night (i.e Thursday night, as in Islaam the night precedes the day). The next morning the call for jihaad was given. As soon as Sayyidinaa Hanzalah heard the call, he took his sword, put on his armour, readied his conveyance, and left for the battle of Uhud (أُحُد). When fighting broke out, he fought valiantly. He reached the midst of the enemy, and then he came to Abuu Sufyaan. After finding him, Sayyidinaa Hanzalah attacked him, making him fall, and intended to kill him with his sword. Abuu Sufyaan shouted to the Quraysh for help. People heard the shout, came and attacked Sayyidinaa Hanzalah till he was martyred. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, was informed by Allaah, and he said to his sahaabah, "I saw the malaa-ikah (angels) give Sayyidinaa Hanzalah ghusl between the earth and heavens in silver utensils." The sahaabah hastened to see Sayyidinaa Hanzalah, and found water dripping from his head. They went to ask his wife. She informed them that when he heard the call to battle, he left in the state of

janaabah, and did not have ghusl. The malaa-ikah gave him ghusl.¹

Sayyidinaa 'Abdullaah bin Abii Bakr, Radiyallaahu 'Anhu, married Sayyiditinaa 'Aa-tikah bint Zayd, Radiyallaahu 'Anhaa (سَيِّدَتِنَا عَاتِكَةَ بِنْتِ زَيْدٍ رَضِيَ اللَّهُ عَنْهَا), who was very beautiful, of noble character, and cultured. His father, Sayyidinaa Abuu Bakr, felt that he doted her, thereby becoming lax in jihaad. He commanded him to divorce her.

Sayyidinaa Abuu Khaythamah, Radiyallaahu 'Anhu (سَيِّدِنَا أَبُو خَيْثَمَةَ رَضِيَ اللَّهُ عَنْهُ), had returned from jihaad. It was a very hot day. Both his wives were present in a bower in the garden. He remarked, "How can it be that while the Rasuul of Allaah is out there in terrible heat, I am here amidst food and beautiful wives in a cool tent? This must not be!" He then said, "I swear by Allaah, I will not enter the bower of either of you two till I join Rasuulullaah, Sallallaahu 'Alayhi Wasallam." They both prepared provisions for him, and brought his camel. He went out seeking Rasuulullaah, Sallallaahu 'Alayhi Wasallam, till he reached him at Tabuuk (تَبُوك) where he had camped for the ghazwah (غَزْوَة) (of Tabuuk).

These were people who were not shy to forfeit what they enjoyed, when they had to choose between themselves and the Noble Rasuul of Allaah, jihaad for His cause, or invite people to His deen. As a result, Allaah Ta'aalaa made them masters of the world. Today, if Muslims do not do as those people did, they will face punishment. If they deviate from the straight path, they will be sufferers.²

In those days, whenever it was necessary, women participated in jihaad, while remaining confined within the laws of hijaab.

1 Tirmidhii and Ahmad.

2 Suurah Taubah, 9:24.

Sayyiditinaa Rabi' bint Mu'awwidh, Radiyallaahu 'Anhaa (سَيِّدَتِنَا رَبِيعُ بِنْتُ مُعَوِّذُ رَضِيَ اللَّهُ عَنْهَا), says, "We used to participate in battles with the Rasuul of Allaah. We helped in transporting the sick and dead to Madiinah Munawwarah."¹

Sayyiditinaa Umm 'Atiyyah Ansaariyyah, Radiyallaahu 'Anhaa (سَيِّدَتِنَا أُمُّ عَطِيَّةُ أَنْصَارِيَّةُ رَضِيَ اللَّهُ عَنْهَا), took part in seven battles. She was charged with looking after the war material, treatment of the injured and the sick.

When the Muslims faced defeat, Sayyiditinaa Umm 'Ammarah, Radiyallaahu 'Anhaa (سَيِّدَتِنَا أُمُّ عَمَّارَةَ رَضِيَ اللَّهُ عَنْهَا), took a sword and fought alongside the beloved Rasuul of Allaah, Sallallaahu 'Alayhi Wasallam, and shot arrows too.²

Sayyiditinaa Safiyyah bint 'Abdul-mut-talib, Radiyallaahu 'Anhaa (سَيِّدَتِنَا صَفِيَّةُ بِنْتُ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهَا), found a Jew in a fortress and killed him with a pole.³

Women, too, are obliged to call people to Islaam, enjoin what is good and prohibit what is disapproved just as it is the duty of men.⁴

The wisdom behind the institution of marriage

We have already discussed marriage as a social necessity. We repeat here some of the advantages.

It ensures the protection of one's lineage⁵ and guards society from deviation.⁶ It calls on both husband and wife to shoulder family

1 Muslim.

2 Ibn Hishaam.

3 Ibn Hishaam.

4 Suurah Taubah, 9:71.

5 Suurah Nahl, 16:72.

6 Bukhaa-rii and Muslim.

responsibilities.¹ It protects society from many maladies and calamities.² It is within marriage that families gain psychological and spiritual peace.³ A pious and upright progeny comes about through marriage.⁴

Therefore, help children to marry. Spend on them. One will reap a reward for one's investment. One's honour will be protected. Where else may one's money be better spent? After death, one's wealth will be used by one's children. Therefore, spend on them while it is still possible. A great reward is promised for those who spend on their families.⁵ Select a pious spouse for your offspring. Let her be one who is obedient, who respects and honours her husband. When children are born, beseech Allaah Ta'aalaa to set them on a pious path.⁶

The behaviour of the bride and groom

1. The bridegroom must hold the bride by her forelocks and make du'aa to Allaah Most High, that He will let him benefit from her good and protect him from her evil.⁷
2. Each of them must perform two rak'ahs nafl (optional) salaah (the wife behind the husband) and make du'aa that Allaah Ta'aalaa⁸ grant them both (one for the other) barakah, and that they live together in benefaction, and separate in benefaction.
3. The bridegroom must speak very softly to his bride with affection and love. He must offer her something to eat or drink.⁹

1 Bukhaa-rii and Muslim.

2 Maalik and Ibn Maajah.

3 Suurah Ruum, 30:21.

4 'Abdurrazzaaq and Bayha-qii.

5 Muslim.

6 Suurah Furqaan, 25:74.

7 Bukhaa-rii and Abuu Daawuud.

8 Ibn Abii Shaybah (إِبْنُ أَبِي شَيْبَةَ).

9 Ahmad.

He is directed to be tender to her so that she becomes intimate with him. Her anxiety will be dispelled, and love and affection will increase.

4. It is a rule of sexual intercourse that the fewest clothes may be removed. They must cover themselves with a sheet.¹ It is permitted for the groom to fully undress before his bride.² However, it is better to keep oneself clothed as much as possible.³
5. First, he may kiss and fondle her.⁴ He must not attempt intercourse straight away. It is taken as a sign of weakness and helplessness.⁵ Get the woman to participate fully. After having intercourse, do not move away immediately. Let the woman complete her enjoyment otherwise she may feel deprived and disgusted.⁶
6. When one comes to his wife he should say this du'aa:

بِسْمِ اللَّهِ ، أَللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

Bis-mil-laa-hi, Al-laa-hum-ma jan-nib-nas shay-taa-na,
wa-jan-ni-bish shay-taa-na maa ra-zaq-ta-naa.

In the Name of Allaah, O Allaah, protect us from the shaytaan.
Keep the shaytaan away from the children that You will grant
us.

Thus, the children that will be born to the couple will be protected from the influence of shaytaan.⁷

1 Ahmad, Tirmidhii, Abuu Daawuud.
2 Tirmidhii.
3 Tirmidhii.
4 Dayla-mii.
5 Dayla-mii.
6 Ihyaa-ul 'Uluum.
7 Bukhaa-rii.

7. He may do the act in any manner provided it is through the vagina.¹ It is preferable that the woman lies on her back and the husband on her.²
8. If, after having intercourse once, they desire to have it a second time, it is mustahab to perform wuḍuu first. This allows added pleasure.³ However, it is preferable that the couple have ghusl.⁴
9. It is better for both to have ghusl as early as possible after intercourse. If ghusl cannot be had immediately, then perform wuḍuu before sleeping.⁵
10. Both husband and wife can have ghusl together (with one another) in the same bathroom.⁶

Things that a husband and wife may not do

1. It is not proper for them to talk to others, in words or by indication, about their sexual relations.⁷ It is a grave sin.⁸
2. It is unlawful to have anal intercourse.⁹ It is detrimental from the medical point of view too.
3. It is forbidden to have sexual intercourse with the wife when she is menstruating.¹⁰ It is also harmful medically. It causes pain to the reproductive organs and may damage the uterus. There is a possibility that blood from menstruation or other impurities may penetrate the penis, thereby creating puss. This may lead to

1 Suurah Baqarah, 2:223 and Bukhaa-rii.
2 Muslim.
3 Muslim, Abuu Daawuud.
4 Abuu Daawuud and Nasaa-ee.
5 Muslim.
6 Bukhaa-rii and Muslim.
7 Muslim, Abuu Daawuud.
8 Ahmad and Abuu Daawuud.
9 Nasaa-ee, Ibn Hibbaan, Ibn 'Adii, Abuu Daawuud, Ahmad, As-haabus Sunan.
10 Suurah Baqarah, 2:222.

impotency or cause syphilis. Sometimes, it deprives a man of the ability to sire children and may turn the woman barren. If this is committed by mistake, they must repent to Allah Ta'aalaa and seek His forgiveness. Imaam Ahmad, may Allah have mercy on him, prescribes the offering of a dinar or half dinar in sadaqah (صَدَقَة) (charity), as an atonement.¹

Advice of doctors and experts in this field

1. Moderation should be practised in having sex. Excess is harmful. It reduces mental prowess and causes slothfulness.
2. The husband should make advances by kissing and caressing.
3. A proper time should be selected for sexual activity when the bride is also willing. The husband may not compel her to co-operate, otherwise it will create hostility.
4. After the act, the husband must wait for a while so that his bride is satisfied fully. He must not move away immediately.
5. Sexual intercourse may be enjoyed any day, any time during the year, provided none of the partners are keeping saum. It is a sunnah to have it on Friday night, or during the day on Friday.²
6. It is necessary for the woman to keep in mind her husband's temperament. If he wants her to adorn and beautify herself, she must do so. She must not displease him. She must not observe a nafl saum (optional fast) without her husband's consent.³ When he beckons her she must respond, otherwise the malaa-ikah will curse her.⁴

1 As-haabus Sunan and Tabraa-nii.

2 Bukhaa-rii, Abuu Daawuud, and Nasaa-ee.

3 Bukhaa-rii.

4 Bukhaa-rii and Muslim.

These are the etiquettes that must be taught to children before they marry so that they conduct their lives accordingly.

7. Those who cannot marry must keep themselves undefiled and virtuous.

No two persons will disagree that wealth is the source of worldly happiness, fortune and success. It is a basic necessity of life. It eases all difficulties. It removes obstacles. Often it is the only yardstick, and no-one turns towards a man of knowledge and good manners if he is not well off. This being so, what should a young man do who has no riches and so cannot marry? Under these circumstances, he must endeavour to remain virtuous and chaste. It is the command of the Noble Qur-aan.¹ It is an excellent mental achievement that strengthens a young man's will-power making him firm of intention. He develops angelic qualities and is peaceful and serene. The question remains, however, how is he able to attain this status? What does Islaam suggest? This has been discussed in Chapter 7 of this book under the sub-title "The remedy for riddance from this habit" (masturbation). The headings of the discussions under this subtitle are reproduced here with further discussion.

Early marriage - nafl (نَفْل) (voluntary) saum (صَوْم) (fasts) - shun whatever excites sex - engage in fruitful pursuit - good company - act on medical advice - fear Allaah Ta'aalaa.

The additional discussion revolves round two points:

To keep one's gaze away from forbidden things and non-mahram females. To look at non-mahram females is an arrow from the armoury of the shaytaan. One who restrains himself from evil because he fears Allaah Ta'aalaa, Allaah will create in him such

1 Suurah Nuur, 24:33.

faith, that the sweetness of which he will feel in his heart. After the first glance, there is attraction and inclination. It begins with a smile. Then greetings are exchanged. They promise to meet again. Then, evil follows. It is because of an evil glance that a person's faculties of thinking are impaired. Duties and obligations are forgotten. It also causes deviation. Such people love to live in luxury. They are a danger to peace and security. This is why the Noble Qur-aan commands men and women to lower their gaze.¹ It is through the lowering of one's gaze that one may achieve chastity and piety.

To strengthen religious defences and restrictions

At different places in this book, we have discussed various means to strengthen religious defences and to create checks against vice. When children fear Allaah, the Almighty, and believe firmly that He is present everywhere and that He is aware of everything, then children become religious minded. They will attend religious meetings, bind themselves to fard and nafl acts, make tilaawah (تِلَاوَة) (recite) of the Noble Qur-aan regularly, wake up in the dead of night to offer tahajjud salaah, and keep nafl saum. They will study the lives of the Noble Sahaabah, Radiyallaahu 'Anhum, and other religious luminaries. They will remember death and whatever is to follow. They will distance themselves from indecent places and disapproved acts. They will become examples of virtue and modesty.

Let us examine the lives of two chaste persons:

Sayyidinaa Yuusuf, 'Alayhis Salaam, was a young man. A beautiful woman of position asked him to come to her. All outlets were shut. The path to get together was open,² but he did not lay down arms before this fast spinning flame. He was steadfast, however, and did

1 Suurah Nuur, 24:30-31.

2 Suurah Yuusuf, 12:23.

not betray his trust in Allaah Ta'aalaa.¹ The wife of the ruler, tried to trap him; she used tricks and cajolery; she intimidated him, and, before other like-minded women, threatened to have him arrested.² Sayyidinaa Yuusuf, 'Alayhis Salaam, however, had his mind turned towards Allaah, the Exalted; he was fully devoted. He was persistent in his du'aa to Allaah Ta'aalaa to help him to be chaste.³ He triumphed because of his firm belief and faith. All devilish schemes failed.

The second incident occurred during the time of Sayyidinaa 'Umar, Radiyallaahu 'Anhu. A woman's husband went on jihaad. He did not return for a long time. The separation was a strain to her. She bore the separation patiently because of her belief in Allaah and the knowledge that He was omnipresent and ever watching. In the dark of the night she remembered her husband and lamented in poetic form that she was alone, "My darling is not here!" It was the fear of Allaah Most High that kept her from sinning. Sayyidinaa 'Umar, Radiyallaahu 'Anhu, asked his daughter, Ummul Mu-mineen (mother of the believers), Sayyiditinaa Hafsaah, Radiyallaahu 'Anhaa (سَيِّدَتِنَا حَفْصَةُ رَضِيَ اللَّهُ عَنْهَا), "How many days can a woman endure her husband's absence?"

She replied, "Four months."

Sayyidinaa 'Umar, Radiyallaahu 'Anhu, directed the commanders of his army not to keep any warrior away from home for more than four months.

It is true that if our young people adopted these principles, they would reach the peaks of modesty and chastity. They would be free of the devil's snare, and ward off temptation. They should pursue the

1 Suurah Yuusuf, 12:23.

2 Suurah Yuusuf, 12:32.

3 Suurah Yuusuf, 12:33.

manners of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, imbibe the purity of the malaa-ikah and the chastity of the upright elders of the ummah. If they follow this initiative, they may attain a status where Allaah Ta'aalaa, out of His Grace, makes them independent of others, and grants them wealth and riches. Indeed, Allaah, the Most Merciful is the creator of opportunities.¹

Islaam does not outlaw sexual satisfaction. It does not ask a person who has had legal sex to seek forgiveness. It prescribes, however, that limits be imposed when satisfying sexual desires.

An important letter

We reproduce here, in brief, a letter of Ustaadh 'Alii Tantaawii (أستاذ علي طنطاوي) that he had written to his son. It is a glorious pen picture of Islaam as seen by the youth today, and a reassuring speech from a man of insight. With much wisdom and dignity, it invites the reader to uphold Islaamic values.

"Son, why do you write to me with hesitation and shame? Do you think that you are the only one who is tempted by his base desires? The only one trapped in its net? No, son! It is not so. Be merciful to yourself. The malady you speak of is a malady afflicting every young man today. Many see dreams that cause them insomnia. How many have become deprived of their businesses and employment! What must the young do in these very difficult days when young blood rushes with excitement, and sexual desires flare up? Allaah has shown us the institution of marriage to counter it. However, circumstances draw you towards a thing that is very evil.

The courses open to you are:

- a. Drown yourself in your emotions and low desires and be lost in

lustful dreams. Read vulgar stories, see naked films, look at beautiful girls everywhere. The result will be that you will see a woman in everything. You will be confused, turn mad or have a nervous breakdown.

- b. Masturbate. It is a grave sin and a poison that kills. A person who masturbates is soon fatigued, often sick and always defeated. His body degenerates rapidly. He avoids people. He fears life and may suffer from impotency.
- c. Be trapped in the quicksand of unlawful sexual relations. Go to the dens of immorality. Mortgage your health, youth, future and religious beliefs. You will not get educated or achieve success. You will not only be irreligious but will also relinquish your worldly entitlement. You will visit prostitutes, one after the other. You will ruin your health and waste your youth. Known wrestlers, land owners and wealthy men became a poor reflection of their previous selves when they succumbed to this sin. Allaah, Most High, punishes habitual sinners through sickness and frailty. A man of thirty looks like a feeble old man of eighty. But, whoever safeguards his youth, his old age is safeguarded for him. I hear you asking, "What is the cure for this sickness?" The cure is that you adopt the way that Allaah has chosen for you. To act on the innate nature given us by Allaah is to adopt the way of Allaah. We must remember that for everything that He has declared unlawful He has created something lawful. Thus, if interest is outlawed, trade and commerce are permitted. If adultery is disallowed, marriage is legal. Therefore, the cure you seek is in marriage. If you lack the wherewithal to enter a married life, then control yourself. Raise your spirits.

Look at a teapot that is placed on a fire. It boils. If you shut it to prevent steam from escaping, it will burst because of the steam

¹ Suurah Talaq, 65:2-3 and Suurah Nuur, 24:33.

inside. If you pierce a hole in it, all the water will pour out and the teapot will burn itself. Alternatively, if you attach a tube to it, like the pipe connected to an engine, it will drive factories, run trains and perform other tasks for you.

The first example depicts the condition of a person who is lost in lustful desires and sexual thoughts. The second is of a misled person who veers off the path and goes to prostitution dens. The third projects a noble soul, a virtuous person.

Therefore, lighten the burden on your soul by applying yourself to spiritual, intellectual or physical activities. The trapped potential within you should be turned to good use. Turn towards Allaah Ta'aalaa. Concentrate on 'ibaadah (عِبَادَة) (worship). Apply yourself to fruitful employment. Engage in study. Exercise, do not be idle. Man hankers after sound health and strength. Exercise and build your health. Develop your body. Do not waste your strength in sinful activities. Let not your strength be sacrificed at the altar of a woman.

This is the medicine. Only marriage is a complete and full remedy. If that is not possible, then the sedative, and momentary cure, is through magnanimity and self-restraint. This is the most practical prescription to cure this malady".

The hymn sung by senseless, mischievous people

They argue that mischief will be checked if we permit men and women to mix freely in society and familiarise them with it. They hold that immorality will be curbed. They say, too, that if restrictions on prostitution dens are not lifted other clandestine houses of sin will spring up in different localities.

This is nonsense and a foolish argument. The infidel nations have long experimented with this idea, but the results have been

adverse. Immorality has increased manifold in their lands. Regarding their suggestion to open up prostitution dens, the question is how many dens must be allowed so that all the aspiring youth are served? Thousands of prostitutes will be required. Besides, if young men are permitted to visit these dens, they may abandon the idea of a married life. What will become then of the girls awaiting marriage? Must such dens be set up, then, where male prostitutes solicit female customers? This is very strange! It is not sensible. It is prompted by lustful minds. These people do not support the noble ideas that manners be promoted, women advance, civilisation progress and a healthy atmosphere be built. They use empty words. They raise a new slogan each day. They aim to corrupt Muslim girls. It is very sad that, in order that we may be termed progressive, we are willing to give up the values of Islaam too. Therefore, my son, get married! It does not matter that you are a student. If you cannot marry, then create in yourself the fear of Allaah. Make du'aa to Him to make you chaste and pure. Busy yourself in 'ibaadah, teaching, exercise and other fruitful endeavours. This is the only way to save yourself from a sinful life.

O, Muslim boys and girls! This is the only solution to your sexual problems. Do not fall prey to the slogans and brainwashing of your foes. They wish to realise the conspiracies of Jews, Christians and Freemasons. They scheme and conspire to erase the urge for jihaad from the minds of Muslim youth and to render them incompetent for the defence of their nation. Their wish is that Muslims may bow down before tyrants, consent to the will of the atheists and be herded like sheep.

O Muslims! See through this false propaganda! Be patient. Align yourself with Allaah, the Exalted, and wear the crown of honour.

The Noble Qur-aan teaches us not to pursue the path of misled people.¹

Should we impart sexual training to a child?

Most parents ask if, and when, they may impart sexual education to their children. Upon maturity or before? Should they tell the young man, at the time of his marriage, the correct method of sexual intercourse? We will show in the light of sharii'ah (شريعة) that parents may tell these things to their sons and daughters. It is sometimes obligatory upon parents to tell them these things when a rule of sharii'ah is liable to be violated.

We find mention of sexual matters in many verses of the Qur-aan. The Noble Qur-aan discusses the birth of man, adultery and so on.² The Qur-aan informs us how to guard our private parts from misuse, about intercourse at night during Ramaḍaan, not to have sex with a menstruating woman. It also tells about the birth of children, divorce before sexual intercourse, the progress of the sperm in the womb, conception when the male and female sperms meet, pregnancy, period of breast feeding, adultery or fornication and its harmful effects, homosexuality and other matters.

This shows that we may impart sexual training. The Noble Qur-aan mentions this so that people learn from it and ponder over it.³ It is incumbent on everyone to know these matters, young and old, man and woman. Only after one has studied these things may one distinguish between the lawful and the unlawful before satisfying one's sexual urge. It is after reading the verses of the

1 Suurah Maa-i-dah, 5:77.

2 Suurah Mu-minuun, 23:5-7, Suurah Baqarah, 2:187, 222, 223, 237, Suurah Mu-minuun, 23:12-13, Suurah Dahr, 76:2, Suurah Ahqaaf, 46 15, Suurah Israa [Bani Israa-eel], 17:32, Suurah Nuur, 24:3 and Suurah Aa'raaf, 7:80-81.

3 Suurah Muhammad, 47:24.

Qur-aan that one gains faith in Allaah Most High and knowledge of His power and His astonishing creation. Imaan will be perfected.

Even before they have attained maturity, children may be taught the rules applicable to maturity. Thus, on attaining maturity they will know what they have to do and what they have to guard against.

When adolescents reach maturity and are ready to marry, it is necessary to inform them about copulation and manners of achieving satisfaction.

However I wish to caution you on two important things.

First, convey the knowledge in relation to age. For example, a ten-year-old may not be told about intimate relations.

Secondly, it is the mother, or a female murabbiyah, who must teach sexual knowledge to a girl.

If you understand this responsibility of training, then take practical steps. Fulfil your responsibility. Do not lag behind. Let your children be pure like the malaa-ikah; resolute like the sahaabah; brave like lions; and bright like a luminous body. If you exercise wisdom and patience, your children will reap the fruits of your efforts.

Two basic and important factors are necessary for an excellent training. Supervision will ensure that children's imaan and 'aqidah are properly groomed, manners are correct, that they are physically fit and intellectually competent. Their personality will be perfect, psychologically and socially. They will cast off bad company. Supervision will lead to a natural avoidance of the cinema, criminal activities and vulgar reading. They will distance themselves from misguided, irreligious, and idealistic people. Life will be moulded according to Islaamic precepts. They will be alert spiritually and

intellectually, and will be an example worth imitating. They will be like the full moon shining in the skies and like angels walking on earth.

The murabbii (مُرَبِّي) must ensure that his progeny's spare time is put to fruitful use. When the murabbii comes home, he may sit with his wife and children. He must attempt to broaden the practical attitude of his offspring. He must pay attention to reforming them religiously and ethically. Murabbiis must set aside their evenings for their children. Teach them during these hours. Encourage them. Answer their questions. Help them with their studies. Tell them something worth knowing. Teach them good manners. Parents who do these things are worthy of Allaah's reward. Truly, they will be respected by their progeny. They will turn out to be wise men and women and noble Muslims.

On the other hand, how very cruel are those parents who spend their spare time with friends in meaningless conversation or recreation. They are guilty of usurping the rights of their offspring.

Who can give children a better religious training than their parents? Who can teach them good manners better than the parents? Who, besides them, can be more responsible for their soundness of mind, a healthy body and physical strength? Who can best provide them with knowledge and cultural upbringing? Who will make them principled? Who will make them sensitive to the rights of others? If parents are occupied in selfish activities like idle play and vain conversation, who will inculcate these praiseworthy characteristics in the children?

Shawqii (شَوْقِي) was right when he said, "One is not an orphan whose has no parents. The real orphan is the one whose parents neglect to bring up a child up in the Islaamic way."

Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, has held both parents responsible for their children's religious and ethical training;¹ broadening their intellectual outlook; psychological dignity and tolerance. They must give their children useful knowledge. They must keep them abreast of correct cultural and civic learning.

They must remember that if they omit to do so, they will be liable to a grave punishment when they are presented before Allaah. Wealth or riches, children or power, nothing whatsoever, will aid them. On that day only a pure heart and good deeds will attain success.² If parents visualise Allaah Ta'aalaa watching them, their feelings will be for their children's proper upbringing and they will fulfil their responsibilities.

Value time. It is like a sword. If you do not cut with it, it will cut you. There are many things to do. Time is short and life passes by swiftly. Therefore, know and act on your duties.

Let it not be that when death comes, one's essential tasks are still undone. Suddenly one faces the torment of Allaah Ta'aalaa and there is no one to help!¹

Proceed in the name of Allaah Ta'aalaa. He will be your help. Future generations will benefit from your achievements and blessings. Allaah the Most Gracious will reward you well. A treasure of recompense awaits you on the day of qiyaamah.

1 Bukhaa-rii, Muslim, Ibn Hibbaan, Tirmidhii.

2 Suurah Tahriim, 16:6.

The Qur-aan says:

*And say (O Muhammad) Do deeds! Allaah will see your deeds, and (so will) His messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then, He will inform you of what you used to do.*²

1 Suurah Zumar, 39:54-55.

2 Suurah Taubah, 9:105.

Chapter 12

Effective ways of raising children

IN THE SECOND PART of this book, we discussed the chief responsibilities of murabbiis towards raising children. These responsibilities relate to religious, moral, practical, physical, psychological and social aspects. These are very important responsibilities for developing the personality of the child. Later, on seeing the fruit of their efforts, parents will be very happy. Such parents are very fortunate indeed.

However, it is not enough for murabbiis to merely fulfil their obligations. They must not suppose that they have done their duty and nothing more is expected of them. They must strive for the perfection of their offspring. Indeed, a righteous and intelligent murabbii is always engaged in imparting the best religious and moral training to their progeny. They must see that their children mature mentally, have a high degree of intelligence, and are tolerant.

What are the most effective means to achieve this objective? In my opinion five things have to be done:

1. Train the child by setting a good example.
2. Teach by cultivating good habits.
3. Discipline by preaching and counselling.
4. Supervise diligently.
5. Punish when necessary.

Example

In the eyes of a child, the murabbii is an ideal leader and thus has great influence on moulding a child's personality. The child imitates a murabbii. Whether conscious of it or not, the child records in the

mind every action of a murabbii. Thus, as leader and guide, a murabbii plays a very effective role in reforming or ruining a child. The child reflects a murabbii's character. He or she will be truthful, religious, trustworthy, well-mannered, courageous and innocent if the murabbii is so. If, on the hand, the murabbii is a liar, untrustworthy, ill mannered, timid and miserly, then the child will adopt these qualities too.

A child spontaneously picks up the virtuous characteristics of a mentor. It is thus important that the murabbii must set an example as a doer of good. Allaah, the Exalted, endowed the Rasuuls, 'Alayhimus Salaam, with psychological, moral and intellectual perfection so that their disciples may emulate them and adopt their impeccable behaviour.

The Noble Rasuul alone is the exemplar and leader

Allaah Ta'aalaa sent Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, to the whole universe as an exemplar for perpetuity and eternity. He was sent to the entire human race in every nook and cranny as an everlasting beacon of righteousness.¹

Sayyiditinaa 'Aa-i-shah, Radiyallaahu 'Anhaa, has described the character of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, as an exposition of the Qur-aan Kariim. He was the one to put into practice whatever the Qur-aan commands and preaches. Allaah supervised his growth, development and training.²

He was innocent and sinless even in the days when he was not yet appointed a nabii (prophet). His people gave him the titles of saadiq (صَادِق) (truthful) and amiin (أَمِين) (trustworthy). His sagacity was put to the test when the Hajr Aswad (حَجَرِ أَسْوَد) was to be replaced in its

1 Suurah Ahzaab, 33:21, 45, 46.

2 'Askarii and Ibnus Sam'aanii (ابن السَّمْعَانِي).

position in the Ka'bah. His intelligent decision prevented a violent conflict among his people.

Where the propagation of Islaam was concerned he was restless and could not sleep peacefully until his people responded favourably to his call. Allaah Ta'aalaa revealed to him verses of the Qur-aan Majiid to mitigate his sorrow and sadness.¹

In worshipping Allaah Ta'aalaa, he set a perfect example to his followers. He would prolong his salaah at night, and was not worried by the swelling of his feet.² Because the strength to match it by others was always lacking, no-one could hope to match the amount of 'ibaadah (عِبَادَة) (worship) he exercised.³ His pure heart was devoted fully to the love of Allaah, the Gracious. By day and by night he was occupied in supplications to Him. Through 'ibaadah he would attain contentment and satisfaction. It was out of love for his followers that he often gave up some acts of 'ibaadah, lest they felt obliged to imitate him. He always bowed in submission to Allaah Ta'aalaa and obeyed His commands in the manner expected of him.⁴

In his generosity and benevolence, he set a perfect example for his ummah. He was philanthropic and charitable to the extent that he was unmindful of its repercussions on himself. He was more generous than the proverbial cool breeze. He gave away, without a second thought, whatever was asked of him. Once, a man asked him for so many sheep as would fill the space between two mountains. He arranged for it. The man returned to his people, and said to them, "Accept imaan." Verily Muḥammad does not fear poverty.⁵

1 Suurah Kahf, 18:6, Suurah Qaṣas, 28:56, Suurah Faaṭir, 35:8.

2 Bukḥaa-rii and Muslim.

3 Bukḥaa-rii and Muslim.

4 Suurah Muzzammil, 73:1-6, Suurah Israa [Bani Israa-eel], 17:79, Suurah Dahr, 76:25-26.

5 Abuus Shaykh.

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4 Suurah Muzzammil, 73:1-6, Suurah Israa [Banii Israa-eel], 17:79, Suurah Dahr, 76:25-26.

5 Abuus Shaykh.

His leadership in piety and abstinence was exemplary. He used to rest on a crude mat. Its impressions were visible on his body. When it was suggested to him that the mat be replaced with a soft mattress, he countered with the question, "What am I to do with worldly comforts? My example in this world is that of a rider who rests for a while in the shade of a tree and then continues his journey."

He never ate wheat bread to his fill for three successive days after his arrival in Madiinah Munawwarah.¹ Once, after three days of hunger, he partook of a piece of barley bread.² This was the command of Allaah Most High to which he submitted.³ It must be remembered that it was not poverty that compelled him to practice abstinence, he did it on his own accord. The riches of the world were his for the asking. The wisdom of abstinence are:

It was the Noble Rasuul's desire that Muslims should attain such a level of piety that they would live in a spirit of co-operation. It would urge them to be selfless and bestow their wealth on the less fortunate. We know from the ahaadiith that he did so on purpose.⁴ His aim was to inculcate in Muslims the virtue of contentment. He wanted them to be strong enough to avoid becoming trapped in, and consequently be destroyed by, the appealing beauties of the world. He taught them that a religious attitude must be pursued not to gain wealth or comfort, but to seek the pleasure of Allaah, Most High, and His reward.⁵

When showing hospitality to others, the Noble Rasuul was an ideal example to others. He was always the first to greet. He paid full

1 Ibn Jariir.

2 Ahmad.

3 Suurah Taa Haa, 20:131.

4 Bayha-qii.

5 Suurah Huud, 11:29.

attention to the person with whom he conversed. When he shook hands with someone, he was never the first to withdraw his hand. While joining a gathering, he would sit down wherever a place was available. He always carried his purchases himself and performed simple routine work himself. He accepted a slave's invitation. He patched torn clothing; mended his shoes; and helped with household chores. He did not hesitate to have his meals with his servants. He took care of the needy. He would not demur to sit on a bare floor.

He was mild and tolerant in the extreme. Whether it was the fierceness of the bedouins or his overwhelming triumphs, he was always an example of forbearance and gentleness. A bedouin once pulled at the sheet that the Noble Rasuul wore, so violently that his shoulders bore its impressions, but, he said not a word of reproach. Rather, he saw to it that the bedouin's demands were met.¹ We know too well how cruel the people of Makkah had been to him, yet, when he entered Makkah as a victor, he announced, "You all are free. I pardon you all." Allaah Ta'aalaa had commanded him to be merciful and forgiving.²

During the Battle of 'Uhud (أُحُد), he struck Ubay bin Khalaf (أَبِي بِنِ خَلَف) on his chest with a spear. Feeling intense pain he fell from his horse, and complained, "Had he merely spat on me, he might have killed me."

At the time of digging of the khandaq (خَنْدَق) (trench), when a huge stone stopped the diggers in their work, he struck it and smashed it into pieces. He preferred his followers to be courageous.³

1 Bukhaa-rii and Muslim.

2 Suurah Aa'raaf, 7:199 and Suurah Hijr, 15:85.

3 Muslim.

In obedience to the command of Allaah, he was always prepared to face the enemy.¹ His courage and bravery were unequalled. One night the people of Madiinah Munawwarah were terrified by a noise. They proceeded towards the source but found the Noble Rasuul of Allaah, Sallallaahu 'Alayhi Wasallam, already returning from there after investigating the matter. He pacified them, saying that nothing was amiss.

During the Battle of Hunayn (حُنَيْن), some men were rushing here and there in a panic. He allayed their fears saying, "Truly I am undoubtedly the nabii, the son of 'Abdul-mut-talib." Why should he not be calm and urge the Muslims to go on fighting when Allaah Ta'aalaa had directed him to do so?²

The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, was an excellent strategist and had much political acumen. Examples are often cited. He was always successful. It was at the time of the Battle of Hunayn that he gave the booty to the Quraysh and other tribes, but nothing to the Ansaar. They were upset. He gathered them and asked, "O Ansaar, What is it that I hear? Why do you harbour suspicion? Tell me, did you not go astray and Allaah guided you, were you not poor and Allaah Ta'aalaa enriched you, were you not enemies among yourselves and He put love in your hearts for each other?" They admitted that they were much indebted to Allaah and His Noble Rasuul. He continued, "Are you not happy that, while people take away camels and sheep, you take with you the beloved Rasuul of Allaah? By Him in Whose Hands is my life, had there not been the hijrah (migration), I would have been one of the Ansaar myself. If all men go along one path in a valley and the Ansaar go along on

1 Suurah Anfaal, 8:60.

2 Suurah Nisaa, 4:84, Suurah Taubah, 9:13.

another, I would go with the Ansaar." On hearing this, they wept so much that tears washed their beards and they intimated they were satisfied with the Noble Rasuul's distribution.

It was through wisdom and sagacity, an upright character and excellent strategy that he founded the Islaamic government in Madiinah Munawwarah. He bestowed his love and affection on the Arabian peninsula. He led others in political wisdom because he obeyed the commands of Allaah Ta'aalaa.

Endurance was one of his distinguishing qualities and he never wavered. Thus, even when he was faced with the possibility of losing the protection of his uncle, who might have handed him over to his enemies, he did not give up. He said, "O uncle! If they were to put the sun in my right hand and the moon in my left hand that I may cease preaching, I will persist in my mission until Allaah, Most High, gives Islaam universal acceptance, or I die." His uncle was moved by his steadfastness and conceded, "Go, my nephew. You are free. Do what you wish. I will not surrender you to anyone." Here, the uncle recited poetry reflecting on the occasion.¹

The Noble Nabii was commanded by Allaah Ta'aalaa to be firm and steadfast.² This is but one glimpse of his excellence, grandeur and praiseworthy conduct. There are other innumerable examples of his excellent conduct. Allaah, the Gracious, Himself spoke of his high and noble conduct.³ This is why people who were attached to him, regarded him as their leader. They realised that if they adopted his excellent character they would succeed. Their love for him was so intense that they became uneasy when they did not see him.⁴ This

1 Tarbiyate Aulaad aur Islaam, v 2, p 25.

2 Suurah Ahqaaf, 46:35 Suurah Baqarah, 2:214.

3 Suurah Qalam, 68:4.

4 Al-Bagha-wii (البغوي).

attitude led them to worry about their fate in the hereafter, but Allaah let them know that they would be with him in the next world too.¹

Their love and adoration for the Noble Rasuul, Sallallaahu 'Alayhi Wasallam knew no bounds. If they faced death at the hands of the enemies of Islaam, and were offered to be spared if the Noble Rasuul were killed instead. They exclaimed that they could not bear a thorn pricking the Noble Rasuul while they sat peacefully at home.² Consequently, we hear of the woman who, when informed of the martyrdom of her father, brother and husband during the Battle of Uhud (أُحُد), kept asking about Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam. On being told that he was safe, she expressed her desire to see him. On meeting him, she said, "When you are alive all adversities are overcome easily."³

The Noble Sahaabah, Radiyallaahu 'Anhum, emulated the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, cheerfully and lovingly. Indeed, they believed him to be an excellent example. The books on seerah (سيرَة) and history contain narratives of his sahaabah. Also, the Qur-aan Kariim speaks highly of their nobility, honour and proud station in life.⁴

There was a time when a judge would remain idle for two years at a stretch. No dispute would be brought before him for judgment. Why should the sahaabah quarrel? They were linked by fraternal ties, and were always unselfish. They were willing to sacrifice their lives for a good cause. Their lives are examples for others to emulate. They were the best of the ummah. They were extremely mild, very

1 Suurah Nisaa, 4:69.

2 Bayha-qii and Zarqaa-nii.

3 Ibn Ishaaq and Bayha-qii.

4 Suurah Fath, 48:29, Suurah Dhaa-riyaat, 51:17-18, Suurah Hashr, 59:9, Suurah Ahzaab, 33:23.

knowledgeable, hardly extravagant and endowed with superb characters. Allaah, the Exalted, had chosen them for the propagation of Islaam and as the sahaabah of His beloved Rasuul, Sallallaahu 'Alayhi Wasallam. Therefore, let us follow their footsteps and realise their high status. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, described them as stars of guidance and as leaders of men.¹

It was through their sterling character that Islaam spread to large areas of the eastern and western world. Muslim merchants and emissaries presented a true picture of Islaam through their character, approach, integrity, honesty and discharge of covenants. Had these people not led model lives, multitudes would not have embraced Islaam and its merciful guidance.

Muslim society of today must understand these facts, and become examples for others to follow. They should become instrumental in spreading Islaam. An excellent character is an important ingredient in one who imparts education and pious notions. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, was very particular that a murabbii should be the best example for others to emulate. Children would be nurtured in a sound environment from early life.

Once a woman called her child saying, "Come, take this!" Allaah's beloved Nabii Muḥammad, Sallallaahu 'Alayhi Wasallam, asked, "What is it that you wish to give him?" She replied that she wished to give him some dates. He told her that if she had encouraged him to come, but did not intend to give him anything, she would have been guilty of lying.² When a person lures a child with an offer that one does not intend fulfilling, one would be lying.³ It is virtually the same

1 Bayha-qii and Dayla-mii.

2 Abuu Daawuud, Bayha-qii.

3 Aḥmad and others.

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1 Bayha-qii and Dayla-mii.

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as saying that parents must speak the truth to their children, so that they may pick up this habit and be always truthful.

A man gave a present to one of his sons and requested the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, to be his witness. He enquired if his other children had been treated to similar gifts. When the answer was in the negative, the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, declined to be a witness. He said, "Do not call upon me to witness oppression."¹ This narrative calls upon the murabbii (مُرَبِّي) to practice justice and fair play.

When a man saw the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, kissing Sayyidinaa Hasan and Husayn, he remarked that he had ten children but he had never caressed any of them. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, informed him that a person who is not merciful to others will not be shown any mercy. In another version the words are, "If Allaah has taken away the quality of mercy from you, what can I do?"² This incident emphasizes the need for murabbiis to be merciful so that people will cite them as models of mercy. If they are not merciful, what benefit can their offspring gain from training? The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, was very loving to children. Here are some incidents from his life.

There was an occasion when he was delivering a lecture. Hasan and Husayn rushed towards him, stumbling, and picking themselves up. The Noble Rasuul, "a mercy to the worlds" descended from the mimbar (مِنْبَر) (pulpit), picked up his grandsons and made them sit properly. Then he continued lecturing. He said that riches and children were a trial. "I saw these children and could not hold myself back, so I had to suspend my address to you and picked them up."³

1 Bukhaa-rii and Muslim.

2 Bukhaa-rii and Muslim.

3 Tirmidhii.

At another time, when he was in sajdah during salaah, Husayn perched on his neck. He lengthened his sajdah (سَجْدَة) (prostration) so as not to disturb the boy. When he finished the salaah, his sahaabah asked why he had prolonged the sajdah. He said, "My son was perched on me. I allowed him to enjoy himself before I arose."¹

He would often play with his grandchildren. He would crawl on all fours and they would cuddle him. He would place them on his back and move about saying, "The best of the camels is your camel, and the best of riders are the two of you."²

It was his practice, during jamaa'ah salaah, to shorten the salaah when he heard a child cry lest its mother be disturbed.³

When he passed by children, he invariably greeted them.⁴

Whenever the first fruit of a produce was presented to him, he made du'aa for a large yield and gave the first fruits to a child.⁵

He impressed upon murabbiis that, in their treatment of their parents, they must set an example for their progeny.

Sayyidinaa 'Abdullaah bin 'Umar, Radiyallaahu 'Anhu, said, "I heard Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, say, 'Three people who lived long ago went on a journey. They entered a cave in which they slept. A boulder fell from the mountain and sealed the entrance of the cave. They said, We will not get out unless we make du'aa through pious deeds.

One of them said, "O Allaah, I had old parents. My habit was that I did not give milk to my wife and children to drink before I had

1 Nasaa-ee and Haakim.

2 Al-Ishaabah (الإصابة).

3 Bukhaa-rii and Muslim.

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2 Al-Isaabah (الإصابة).

3 Bukhaa-rii and Muslim.

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given my parents to drink first. One day, while looking for a tree, I went quite a distance away. When I returned home that night, they were already asleep. I did not wish to disturb them, nor did I think it appropriate to give my wife and children to drink first. I held the cup in my hand, waiting for my parents to awaken, until the day dawned. My children were lying at my feet moaning because they were hungry. My parents woke up and drank their milk. O Allaah, if I did this to gain Your pleasure, free us from the difficulties we are in regarding the boulder." The boulder opened a little, but no-one could get out.

The second said, "O Allaah, I had a cousin (a paternal uncle's daughter), who was the most beloved of people to me. I intended to fulfil my carnal desires with her, but she declined. After some time she asked to borrow some money. I gave her 120 diinaars on condition she would grant me my desire. She consented. When I sat between her legs, she said, 'Fear Allaah.' I left her. I also left her the gold I had given her. O Allaah, if I did this to gain Your pleasure, free us from our situation." The boulder opened a little, but they still could not get out.

The third said, "I employed some people. I paid all of them except one, who had left. I invested his money and it increased considerably. He returned after some time and said, 'Give me my due.' I said, 'Whatever you see of camels, cattle, goats and slaves are your dues.' He said, 'Do not joke'. I said, 'I am not joking with you.' He took everything. O Allaah, if I did that solely to gain Your pleasure, free us from our quandary." The boulder moved and they all got out.¹

1 Bukhaa-rii and Muslim.

When children hear and see parents say and do everything impeccably, virtue will become entrenched. Islaamic manners will be implanted in them. If parents want their children to be truthful, trustworthy, spotless and kind, then they will have to adopt these qualities themselves. If parents have adverse qualities, then they cannot expect their children to be better.

It has been commanded that children be taught the noble seerah (سيرة) of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam.¹ His Noble Sahaabah, Radiyallaahu 'Anhum, always adopted this procedure. Let the children identify with the honourable Sahaabah, Radiyallaahu 'Anhum, who acted on the standard set by the Qur-aan and hadiith.² Choose good friends for them in madrasah and school. Their training should be in the right direction. Environment and friends have great influence on a child. It is very difficult to create a proper atmosphere for one's child in today's tumultuous times. However, fruitful results may be achieved if parents make serious efforts and practise efficient supervision. If, in spite of their best efforts, the parents do not succeed, they will have the consolation of having tried their best, and may hope to be acquitted in the court of Allaah Ta'aalaa.

If the eldest child is reared virtuously then the succeeding children will follow suit. Therefore, give full attention to the first child, so that the eldest becomes an example to the others.

Murabbiis must match their actions to their preaching, otherwise they will be sinning.³

1 Tabraa-nii.

2 Suurah An'aam, 6:90, Bayha-qii and Dayla-mii.

3 Suurah Saff, 69:2-3, Suurah Baqarah, 2:44.

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Before commanding his people to do something, or prohibiting them, Sayyidinaa 'Umar, Radiyallaahu 'Anhu, informed his household of his intention, and told them that they must be the first to obey him. He warned them that if he found anyone disobeying him, he would mete out the sternest of punishments. Only then did he go and command his people to do, or cease to do, anything. Naturally, they obeyed him.

On the day of qiyaamah, severe torment will be the fate of the one who did not do what he expected others to do.¹ The lips of such people will be cut with scissors of fire and they will suffer dishonour from the pungent odour emitting from their wounds.²

Therefore, let your virtuous pattern raise the children into sunbeams of reform and guidance and fountains of learning.

Teach them through good habits

According to the Noble Qur-aan, children are born in an environment of monotheism, true religion, and faith in Allaah.³ This truth is mentioned in the hadiith.⁴

Therefore, introduce children to the oneness of Allaah Ta'aalaa, cultivate good manners in them, and urge them to observe the rules of the sharii'ah.

If children are brought up in line with excellent Islaamic training and in pious surroundings, their imaan in Allaah Ta'alaa will be strong and they will grow up on manners set by Islaam. They will attain mental discipline. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, has commanded us to provide excellent Islaamic training

1 Bukhaa-rii and Muslim.

2 Ahmad and Bayha-qii.

3 Suurah Ruum, 30:30.

4 Bukhaa-rii.

to our children.¹ Qualities of virtue and devotion to Allaah are brought about by a good environment. A good setting is instrumental in developing and nurturing a child on imaan and Islaamic etiquette.

Sayyidinaa Abii Sa'eed bin Sa'd bin Sinaan Al-Khudarii, Radiyallaahu 'Anhu (سَيِّدِنَا أَبِي سَعِيدٍ بْنِ سَعْدِ بْنِ سَيْنَانَ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ), says that the Noble Nabii, Sallallaahu 'Alayhi Wasallam, said, "There was once a man who had killed ninety-nine people. He sought the most learned on earth. He was referred to a raahib (رَاهِب) (monk). He came to the monk and said that he had killed ninety-nine people. Was there repentance for him? The monk said, 'No.' The man killed the monk, making the total one hundred. Then again he sought the most learned on earth. He was referred to an 'aalim (عَالِم) (scholar). He said to the scholar, 'I have killed a hundred people. Is there repentance for me?' The scholar said, 'Yes. Go to a certain place, where people are worshipping Allaah Ta'aalaa. Worship with them and do not return to your people, because they live in an evil place.' So he set out. Half way on the journey he died. The angels of mercy and punishment were in conflict. The angels of mercy said, 'He was coming to Allaah repenting.' The angels of punishment said, 'He did not do a good deed.' An angel came to them in the form of a human. They asked him to arbitrate. The man said, 'Measure the distance between the two places. He belongs to the place to which the distance is less.' The distance was measured. The distance to the intended place was found to be less. The angels of mercy took him.

In another narration it is stated that Allaah, the Merciful, commanded the one (distance) to increase and the other to decrease. The one (distance) was found to be a palm span less, and he was forgiven. It was the policy of our salaf (pious predecessors)

1 Tirmidhii, 'Abdurrazzaaq, Sa'eed bin Mansuur and Tabraa-nii.

to choose murabbiis for their children in accordance with these basic principles. They created the right atmosphere to teach them excellent manners and etiquette.

It is reported of 'Uqbah bin Abii Sufyaan (عُقْبَةُ بْنُ أَبِي سُفْيَانَ) that he gave wise instructions to a teacher when he entrusted his son to him. He said, "The children will watch you. They will consider virtuous whatever the murabbii considers a virtue. Tell them about the 'ulamaa, the men of letters and the wise men. Teach them to respect and fear Allaah Most High. Be like a physician to them."

Khaliifah Mansuur (خَلِيفَةُ مَنْصُورٍ) asked the prisoners of Banuu Umayyah (بَنُو أُمَيَّةٍ) what had distressed them most during their days of captivity. They said their inability to rear their children had been most painful to them.

Ibn Siinaa (ابْنُ سِينَاء) said each institution should have well-mannered children because the others would learn from them.

Some people contend that man is good or bad by nature, and it is not possible to alter the unseen aspect of good or evil. This is nonsense. It is contrary to the teachings of sharii'ah and is not supported by wisdom or experience. Allaah Ta'aalaa has expounded to man both paths, the right and the wrong, the path of virtue and of vice.¹ At the same time, He has granted humans an intellect and a free will to choose.² A person's surroundings and fellow humans determine the path one will choose. It is for this reason Allaah, the Exalted, sent His Nabiis and Rasuuls to mankind.

1 Suurah Balad, 90:10.

2 Suurah Shams, 89:7-10 and Suurah Dahr, 76:3.

It is known from experience and observation that a person who lives in an immodest and unchecked society ends up a criminal and an intolerable rogue. If, however, one is blessed with a pious murabbii or companion, one becomes a devout and pious believer. It may be likened to the ability of humans, throughout history, to tame wild and savage beasts. Horses have been trained to dance; birds to talk, sing and play; and other beasts to do various tasks. When the nature of dumb animals can be altered, what cannot be expected of humans, inclined as they are by nature to submission and comprehension? With proper guidance, a person may be trained swiftly.

In the botanical world, too, when a farmer sows seeds in fertile land, provides proper fertilizer, irrigates it well and protects it from insects, the seeds bear fruit with the blessings of Allaah Ta'aalaa. Conversely, if the seed is sown in a barren tract left untended and unwatered, it remains unproductive and of no benefit. Man's responsiveness is no different. When given good company, proper supervision, watered generously with knowledge and aided with upright deeds, man turns out to be virtuous. He ascends to heights of perfection and attains angelic qualities. However, if left unbridled to face the vicissitudes of life, man becomes ignorant. Bad company ruins a person and one grows up to be evil and becomes like a ravenous beast.

Therefore, it is wrong to presume that man cannot be reformed. The sharii'ah (شَرِيعَةٌ) says that a person can reform. Common sense and experience bear it out, too.

Imaam Ghazaa-lee (إِمَامُ غَزَالِي), may Allaah have mercy on him, says, a child is a trust with its parents. Its heart is a piece of rare jewel. If accustomed to evil and left untended like animals, it turns out

unfortunate and is destroyed. Therefore, teach children good manners and train them well.

A believer's link with 'aqidah is a person's most valuable asset. It sustains the faith that Allaah Ta'aalaa is present and watching. It aids in sensing His Majesty and in fearing Him always. It makes one strong in willpower and determination. One does not succumb to base desires. Unhesitatingly, one will implement the Islaamic system in the exact manner prescribed by Allaah Ta'aalaa.¹

One's life will be based on the injunctions of Allaah and His Noble Rasuul, Sallallaahu 'Alayhi Wasallam.² The exigence of imaan is that one should carry out the teachings of the sharii'ah (شريعة) unflinchingly.³

The various forms of 'ibaadah lead a believer to self-scrutiny. One is careful to balance the demands of body and soul, and to seek the benefits of this world and the next. One fulfils one's duties towards others and never usurps anyone's rights. These forms of 'ibaadah encompass the recital of the Noble Qur-aan and contemplating it, and always regarding Allaah Ta'aalaa as supreme and majestic. These involve belief in death; accountability after death; punishment in the grave; the resurrection after death; and the day of qiyaamah. One fortifies one's deliberation and self-analysis and controls one's base desires, and the more one reinforces one's hold over passion, the better believer one becomes. One is prudent enough to set oneself a standard in every affair. One's knowledge that Allaah Most High is omnipresent and omniscient keeps one on the right path and away from debauchery.

1 Suurah Maa-i-dah, 5:50.

2 Suurah Hashr, 59:7.

3 Suurah Nisaa, 4:65.

The honourable Sahaabah, Radiyallaahu 'Anhum, adopted this way of life. The example of their determination can be gauged when wine was declared haraam. They smashed the vessels and emptied leather bags that contained wine. It was this same spirit that reformed the Islaamic society from east to west.

Sayyidinaa 'Umar, Radiyallaahu 'Anhu, was appointed judge during the khilaafah of Sayyidinaa Abuu Bakr, Radiyallaahu 'Anhu. For two years there was nothing to occupy him. No lawsuit was brought before him. Then he went to the khaliifah, Sayyidinaa Abuu Bakr, and asked to be relieved of his post, because he had remained idle for two years. The people were Allaah-fearing, mindful of the rights of others and submissive to the commands of Allaah Ta'aalaa. How could they deviate? Disputes did not arise among them.

The Noble Qur-aan explicitly points out vice and evil and reveals falsehood so that its followers may give up their evil habits and shun vice. It points out the moral, social and spiritual disadvantages of intoxicants,¹ their sinful and sinister effects,² and the blurring of the senses.³ It terms the use of intoxicants a dirty habit and brackets it with gambling, idolatry and satanic prompting.

In the same manner the Qur-aan Kariim highlights other social evils and shallow beliefs. These include adultery, gambling, usury, murder, burying alive female new-born babies and expropriating the wealth of orphans.

A change of surroundings is no less significant in reforming an individual. The Noble Rasuul's instructions to his sahaabah to migrate to Madiinah Munawwarah substantiates this statement. It

1 Suurah Nahl, 16:67.

2 Suurah Baqarah, 2:219.

3 Suurah Nisaa, 4:43.

was his aim to provide a perfect climate for them to prepare themselves. They were kept away from misguided people who engaged in disapproved and shameless acts. They would have the opportunity to enforce the heavenly laws and establish an Islaamic state. An individual is easily corrected in an Islaamic society. Remember the case of the man who had committed a hundred murders. He was sent to a pious society that he may repent.

To summarise, unlawful acts will be shunned if one is linked to imaan. One will be well mannered and possess excellent qualities. Evil will be plainly seen and avoided. This will give peace of mind.

The changing of surroundings makes it easy to adapt towards a virtuous life.

Murabbiis must pursue these forms of reformation that Islaam has prescribed.¹

The method of reforming children

Reformation is achieved through instruction, and familiarising.

Instruction refers to the theoretical aspect of reformation and training, while familiarising a child is giving practical shape to the training.

A child is more amenable to learning at a very early age than at any other time. Therefore, the murabbii (مُرَبِّي) must show a child the virtuous path at an early stage. As the child begins to understand, accustom the child to these things so that it grows up with good habits. Good fortune will be enjoyed in this world and in the hereafter.

1 Suurah Yuusuf, 12:108.

The beloved Rasuul of Allaah, Sallallaahu 'Alayhi Wasallam, has directed us to teach our children the kalimah (Laa ilaaha illallaah).¹ This is the theoretical side.

Putting it into practice begins when the children firmly believe that there is no other creator, or deity, besides Allaah Ta'aalaa, and that there is no originator or maker other than Him. Cite to them the examples of the flowers, the skies, the earth, the oceans, human beings, all that they observe through their eyes. Their belief will be strengthened. They will know that true efficacy is through Allaah Ta'aalaa alone.

Explain to them that whatever they see and hear of the world's things have not sprung up by themselves, but that there is One Who has created them. He is Allaah Most High. There is none beside Him.

Accustom them to offer salaah from the age of seven. When they turn ten, punish them if they are slack in offering their salaah.² Teach the essence of salaah. They must know the number of rak'ahs and the method of salaah. Train them to offer the salaah with jamaa'ah in the masjid. Tell them what is lawful and what is unlawful. Command them to stay away from forbidden and unlawful things.³ Accustom them to obey the commands and to act on them. Attune them to pious deeds. Draw them towards piety. Inculcate in them the love of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, and his venerable sahaabah. Urge them to make tilaawah (تِلَاوَة) (recital) of the Noble Qur-aan.⁴

1 Haakim.

2 Haakim and Abuu Daawuud.

3 Ibn Jariir and Ibn Mun-dhīr (إِبْنُ مُنْذِرٍ).

4 Tabraa-nii.

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2 Haakim and Abuu Daawuud.

3 Ibn Jariir and Ibn Mun-dhir (إِبْنُ مُنْذِر).

4 Tabraa-nii.

Our predecessors made their children memorise the Qur-aan Kariim and familiarised them with the life of the Allaah's beloved Nabii, Sallallaahu 'Alayhi Wasallam. They taught them Arabic literature and its nuances. They told them about the achievements of great people and impressed upon them the significance of jihaad.

Applaud your children at times. Utter words of praise. Award a prize or a gift at times. Coax and encourage them, but also warn and caution them.

If a murabbii pursues the Islaamic method of rearing children, they will develop along firm Islaamic principles as shown by the Qur-aan Kariim. They will be examples for others to follow.

Lecturing and counselling.

Exhortation and counselling also play an important part in the training of children.

Explain to them the reality of things, engage them in useful tasks, teach them etiquette and the significance of Islaamic beliefs. The Qur-aan exhorts its readers and beckons them towards correct aspects in various verses. It reproduces lectures and advice, for instance, of Sayyidinaa Luqmaan, 'Alayhis Salaam, advising against polytheism, extending courtesy to parents, giving them their rights and obeying them.¹

It quotes the Noble Rasuuls, 'Alayhimus Salaam, who exhort their people to practice contemplation. It tells its readers that the Rasool of Allaah beckons them towards success and warns them of punishment. Remember, truth always prevails.²

1 Suurah Luqmaan, 31:12-17.

2 Suurah Saba, 34:46-49.

The Qur-aan Kariim records the debate of Sayyidinaa Nuuh, 'Alayhis Salaam, with his people. It states explicitly that a man is not guided unless it is willed by Allaah Ta'aalaa.¹

Exhortation and advice are effective when the soul is pure, the heart receptive and the man sensible. The Noble Qur-aan repeats this truth often, making it clear that believers benefit by it.²

Those who study the Noble Qur-aan will find that many of its verses employ the style of exhortation and counsel. It advises its readers to be devoted. It tells how valuable it is to counsel others. It encourages them to derive lessons from its warnings. It defines for them the straight path and cautions them. The influence is more marked on children because they possess pure souls and are innocent.

Murabbiis must adopt the Qur-aanic method. It is elaborated upon in the following lines.

Softness is used when reproaching a child

The influence of softness on the hearts and thinking of children is prominent. This style is very noticeable in the Qur-aan and is directed to the hearts and minds of people in words and speeches of the Ambiyaa, 'Alayhimus Salaam. There is a separate address for children.³ Women are advised in a style of its own.⁴ When addressing nations as a whole, the Qur-aan Kariim adopts a specific

1 Suurah Huud, 11:32-34.

2 Suurah Qaaf, 50:8, Suurah Dhaa-riyaat, 51:55, Suurah 'Abasa, 80:3-4, Suurah Huud, 11:114, Suurah Talaaq, 65:2.

3 Suurah Luqmaan, 31:13, Suurah Huud, 11:42, Suurah Yuusuf, 12:5, Suurah Baqarah, 2:138.

4 Suurah Aali 'Imraan, 3:42,43, Suurah Ahzaab, 33:32,

approach.¹ Believers are addressed in a different language.² Another set of words is used for the Ahli Kitaab (People of the Book).³ Then, when it speaks to all the people, its style is yet different.⁴

Teaching by narrating events

This style has an effect on the nafs (نَفْس) (soul). It also strengthens the intellect. Arguments are logical. The Noble Qur-aan resorts to this procedure many times. This is very apparent when it recalls how the Rasuuls were treated by their people. Allaah Ta'aalaa has also related the best of tales to the Noble Rasuul,⁵ so that it may serve as a lesson to his people and encourage them to be constant. We see in the Noble Qur-aan innumerable narratives of the Ambiyaa, 'Alayhimus Salaam, and their peoples. The Qur-aan Kariim has described events at different places in different ways, in keeping with its incomparable approach. At the same time, it provides its readers with a moral to the story, for example the account of Sayyidinaa Muusaa, 'Alayhis Salaam, and Fir'own (فِرْعَوْن) (Pharaoh). Every time this event is narrated, a different point is brought out from a different angle.⁶

Lecturing and advice

The Qur-aan is replete with verses of advice and exhortation that mankind may benefit in this world and the next. They nourish the soul, the mind and the body. They inculcate a sense of humility. The inner self is stirred and pushed into action. There is in these verses a

- 1 Suurah Baqarah, 2:54, Suurah Maa-i-dah, 5:20, Suurah Ghaafir [Mu-min], 40: 38-41, Suurah Ahqaaf, 46:30-31.
- 2 Suurah Baqarah, 2:153, Suurah Aali 'Imraan, 3:102, Suurah Anfaal, 8:24.
- 3 Suurah Aali 'Imraan, 3:64, Suurah Maa-i-dah, 5:15 and 68.
- 4 Suurah Baqarah, 2:21-22, Suurah Nisaa, 3:147, Suurah Hajj, 22:1-2.
- 5 Suurah Yuusuf, 12:3, Suurah Aa'raaf, 7:101 and 176, Suurah Huud, 11:120, Suurah Dhaa-riyaat, 51:24, Suurah Naazi'aat, 79:15, Suurah Buruuj, 8:17-18.
- 6 Suurah Aa'raaf, 7:104-107, Suurah Naazi'aat, 79:15-26.

cure for all illnesses, a plan to prevent physical ailments and spiritual illnesses. There are verses cautioning against polytheism,¹ and verses describing virtuous people.² We find orders to worship Allaah, to shun polytheism, to show courtesy to parents and neighbours, and not to be miserly.³ The Noble Qur-aan also describes piety and pious people.⁴ It commands good conduct towards parents and giving relatives their rights. The Noble Qur-aan berates wasteful expenditure and stinginess. It prohibits parents killing their children and practising adultery. It condemns murder. It scorns at usurping the property of orphans and censures arrogant behaviour. It commands the giving of full measure.⁵ Many wise counsels are found in the Noble Qur-aan, i.e. exhortations, guidelines, and injunctions (do's and don't's). The different methods that the Qur-aan Kariim uses to guide its readers are:

The guidance that has been mentioned:

- a. with "Laam Ta-kiid" (لَام تَأْكِيد) (stressing)⁶
- b. in a question form⁷
- c. with rational proofs that appeal to intelligence⁸
- d. confirming the universality of Islaam and its all-encompassing nature⁹
- e. relating to the of rules of the sharii'ah, (like being fair in passing judgment)¹⁰

- 1 Suurah Luqmaan, 31:13.
- 2 Suurah Furqaan, 25:23-77.
- 3 Suurah Nisaa, 4:36-39.
- 4 Suurah Baqarah, 2:177.
- 5 Suurah Israa [Banii Israa-eel], 17:23-38.
- 6 Suurah Ra'd, 13:3 and 4, Suurah Yuunus, 10:67, Suurah Qaaf, 50:37.
- 7 Suurah Tuur, 52:30-43.
- 8 Suurah Baqarah, 2:164, Suurah Ambiyaa, 21:22, Suurah Tuur, 52:35, Suurah Dhaa-riyaat, 51:20-21.
- 9 Suurah Baqarah, 2:177, Suurah Nahl, 16:89, Suurah An'aam, 6:38.
- 10 Suurah Nisaa, 4:58.

f. advocating mutual consultation¹

g. indicating the equality of man.²

Each method plays a different influence on the mind. Each creates a particular sensation in the heart. The beloved Nabii of Allaah, Sallallaahu 'Alayhi Wasallam, was very particular about giving counsel. He taught the murabbiis and the inviters to Islaam to sermonise and to advise. He said that every individual must assume leadership and guide the people to the path of Allaah. Some of the instructions of the beloved Rasuul of Allaah, Sallallaahu 'Alayhi Wasallam, in this regard are reproduced here.

Religion is being truthful to Allaah, His Kitaab (Book), His Rasuuls (Messengers) and the leaders and the general body of Muslims.³ Every Muslim is expected to encourage fellow Muslims towards virtue.⁴

A person who invites others to virtue, receives a reward equal to that received by the one who responds to his invitation.⁵ An individual who invites others to piety gets a reward similar to the reward gained by the one who acts on it.⁶ If an individual is instrumental in reforming one person, he would have done better than one who acquired red camels (an expensive commodity in those days).

The Rasuul's style of lecturing was varied.⁷

1 Suurah Aali 'Imraan, 3:159, Suurah Shuu-raa, 42:38.

2 Suurah Huju-raat, 49:13.

3 Muslim.

4 Bukhaa-rii and Muslim.

5 Muslim.

6 Muslim.

7 Bukhaa-rii and Muslim.

The anecdote approach

Here are a few anecdotes. We see this approach in the story of the leper, the bald-headed, and the blind.¹

Sayyidinaa Abuu Hurayrah, Radiyallaahu 'Anhu, narrated an anecdote he heard from the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, Allaah Ta'aalaa intended to test three people from the Banii Israa-eel: a leper, a bald-headed man, and a blind man. He sent them an angel.

The angel came first to the leper and asked him, "What would you like most?" The leper replied, "A good complexion and skin. Remove the stigma of people hating me because of this disease." The angel passed his hand over the leper. The disease vanished and a beautiful complexion was attained. Then the angel asked, "What kind of wealth would you like most?" The leper replied, "A camel." A pregnant camel was given to him. The angel said, "May Allaah Ta'aalaa grant you barakah (بَرَكَه)."

The angel then went to the bald-headed man and asked, "What would you like most?" The man said, "Good hair. Remove this stigma of people hating me because of this disease." The angel passed his hand over the bald man's head. The disease disappeared and good hair was attained. The angel then asked, "What kind of wealth would you like most?" The man said, "A cow." He was given a pregnant cow. The angel said, "May Allaah Ta'aalaa grant you barakah."

The angel then came to the blind man and asked, "What would you like most?" The man replied, "Allaah must return my sight to me, that I may see people." His eyesight was returned to him.

1 Bukhaa-rii and Muslim.

The angel then asked, "What kind of wealth would you like most?" The blind man said, "A goat." He was given a pregnant goat.

All three animals gave birth and their progeny proliferated and filled the wadiis (valleys).

After some time the angel returned in the same form to the former leper and said, "I am a miskeen (مِسْكِين) (poor and needy person) and have lost my travel belongings. Today I cannot reach my destination, but by the grace of Allaah Ta'aala and with your assistance, I ask you in the name of the One Who gave you a beautiful complexion and wealth to give me a camel so that I may reach my destination." The leper replied, "I have many commitments." The angel said, "I think I know you. Were you not a leper despised by people and poor, to whom Allaah Most High has granted wealth?" The leper said, "I attained this wealth from my forefathers." The angel said, "If you are lying, may Allaah Ta'aalaa return you to the state you were in before."

The angel then came to the former bald-headed man in the same form as before and said to him, "I am a miskeen and have lost my travel belongings. Today I cannot reach my destination, but by the grace of Allaah Ta'aalaa and with your assistance, I ask you in the name of the One Who gave you beautiful hair, a beautiful countenance and wealth, to give me a cow so that I may reach my destination." The man said, "I have many commitments." The angel said, "I think I know you. Were you not bald-headed and despised, and poor, to whom Allaah Most High granted wealth?" The man said, "I attained this wealth from my forefathers." The angel said, "If you are lying, may Allaah Ta'aalaa return you to the state you were in before."

Thereafter, the angel came to the formerly blind person in the same form as before and said, "I am a miskeen and have lost my travel belongings. Today I cannot reach my destination but by the grace of Allaah Most High and with your assistance, I ask you in the name of the One Who gave back to you your sight, to give me a goat so that I may reach my destination." The blind person said, "I was blind and Allaah Ta'aala granted me sight. Take and leave what you wish. By Allaah, I will not stop you from taking whatever you wish for Allaah Azza Wajalla's sake." The angel said, "Keep your wealth, for you have been tested. Allaah Most High is pleased with you, but is angry with your two companions."

The incident of the amazing wood

Sayyidinaa Abuu Hurayrah, Radiyallaahu 'Anhu, narrates from Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, that Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, once said that a man from the Banii Israa-eel asked some of his own people to lend him a thousand diinaars.

The lender: Bring witnesses that I may take their testimony.

The borrower: Allaah's testimony is sufficient.

The lender: Bring a guarantor.

The borrower: Allaah is sufficient as a guarantor.

The lender: You have spoken the truth. (He gave him the amount for a specified period.)

The borrower travelled across the sea and completed his mission. He then looked for a boat to return to the lender and pay back the amount by the stipulated time. He could not find one. He took a piece of wood and made a hole in it. He put the one thousand diinaars and a letter to the lender in it. He sealed the hole, then took it to the sea. The borrower said,

"O Allaah, You know I took a loan of one thousand diinaars from a certain person. He asked me for a guarantor. I said Allaah was enough as a guarantor. He agreed to Your guarantee. He asked me for a witness. I said Allaah is sufficient as a witness. He agreed to Your being a witness. I tried hard to find a boat to send to him what was his, but I failed. I put this in Your trust." He threw the piece of wood in the sea. He then resumed his search for a boat to return to his town. Meanwhile the lender went down to the sea thinking that perhaps a boat had come with his payment. Suddenly he saw a piece of wood floating on the water. He took it home as firewood for his wife. When he chopped it, he found the money and the letter. Later the borrower came with a thousand diinaars.

The borrower: I swear by Allaah. I tried to find a boat to come and repay my debt. I could not obtain a boat until now.

The lender: Did you send me something?

The borrower: I told you I could not obtain a boat before I came to you.

The lender: Allaah has paid on your behalf what you had sent in the wood.

The borrower pocketed his extra thousand diinaars and left.¹

Sayyiditinaa Haajar and Sayyidinaa Ismaa'eel

Sayyidinaa 'Abdullaah bin 'Umar, Radiyallaahu 'Anhumaa, related that, Sayyidinaa Ibraahiim, 'Alayhis Salaam, came with Umm

¹ Bukhaa-rii.

Ismaa'eel (mother of Ismaa'eel - Sayyiditinaa Haajar), and her son Sayyidinaa Ismaa'eel, whom she was still breast-feeding, and left them at the Bayt (present-day Masjidul Haraam) under a tree at the place of the zamzam. At that time no-one lived at Makkah Mukarramah, nor was there any water. He left them there with a bag of dates and a skinbag of water.

Sayyidinaa Ibraahiim, 'Alayhis Salaam, left that place. Umm Ismaa'eel followed him and said, "O Ibraahiim where are you going? Are you leaving us in this valley without anyone or anything?" She repeated the question but he ignored her.

Sayyiditinaa Haajar: Did Allaah command you to go away and leave us here?

Sayyidinaa Ibraahiim: Yes.

Sayyiditinaa Haajar: Then He will never let us perish.

She then went back. Sayyidinaa Ibraahiim, 'Alayhis Salaam, continued until he reached Tha-niyyah (ثَنِيَّة) (a place in Makkah Mukarramah) where no-one could see him. He turned towards the Bayt and, lifting up his hands said this du'aa:

*Our Lord! Lo! I have settled some of my posterity in a barren valley near Thy holy house, our Lord! that they may establish proper worship. So incline the hearts of some men that they may yearn toward them, and provide Thou them with fruits in order that they be thankful.*¹

Sayyiditinaa Haajar began breast feeding Sayyidinaa Ismaa'eel, and drank from the water, until that water depleted. She and her child became thirsty. She turned away so as not to see the child suffering. She found Safaa (صَفَا) to be the nearest hill and climbed it. She faced the waadii (وَادِي) (valley), hoping to see someone, but saw

¹ Suurah Ibraahiim, 14:37.

no one. Although she was very tired she walked until she reached the end of the waadii and came to Marwah (مَرْوَة). She climbed the hill of Marwah, but again could not see anyone. She went between Safaa and Marwah seven times.

Sayyidinaa Ibn 'Abbaas, Radiyallaahu 'Anhumaa, narrates that Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, had said that this was the reason people (are commanded to) do the sa'ee (سَعْي) (walk) between Safaa and Marwah.

When she ascended from Marwah she heard a call. She said to herself, "Enough!" She then listened and heard the call again. She said, "If you can assist me then come to assist me."

She saw an angel at the place of zamzam, scratching with its heel, or said, with its wing (on the ground) till water gushed. She made a pool to catch the water. She filled her skinbag. The water gushed again after she had filled her skinbag. She drank and breastfed her child.

Sayyidinaa Ibn 'Abbaas, Radiyallaahu 'Anhumaa, said that, Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, had said, "May Allaah have mercy on Umm Ismaa'eel, if only she had left zamzam as a flowing spring."

The angel said to her, "Do not fear, you will not perish, for here will be the House of Allaah, which this boy and his father will build. And Allaah will not destroy his family."

The Bayt was on high ground. Flood waters passed on its right and left.

It carried on in this manner until a group from the tribe of Jurhum (جُرْهُم) passed by, coming from Kadaa (كَدَاء). They camped on the lower side of Makkah Mukarramah. They saw a bird hovering above,

and said, "This bird is hovering above water! We have passed this waadii many times, but it has no water." They sent out scouts who came upon the water. They returned and told the others about the water. When they all came, they found Umm Ismaa'eel at the water.

Jurhum: Would you allow us to settle here?

Sayyiditinaa Haajar: Yes, but you will have no rights over the water.

Jurhum: Agreed.

Sayyidinaa Ibn 'Abbaas, Radiyallaahu 'Anhumaa, said that, Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, had said, "This made Umm Ismaa'eel happy, for she loved cordiality."

They settled there and sent for their families who settled with them. More families settled there. Sayyidinaa Ismaa'eel, 'Alayhis Salaam, became of age. He learnt Arabic from the Jurhum and surpassed them in the language. They admired him as a young man. They married him to a girl from among the Jurhum. Umm Ismaa'eel passed away.

Sayyidinaa Ibraahiim, 'Alayhis Salaam, came to visit his family after Sayyidinaa Ismaa'eel had married. He did not find Sayyidinaa Ismaa'eel. He asked his wife about him.

Daughter in-law: He has gone out to hunt for us.

(Sayyidinaa Ibraahiim, 'Alayhis Salaam, inquired about their living and condition.)

Daughter in-law: We are in difficulty and hardship, (she complained to him).

Sayyidinaa Ibraahiim: When your husband comes, convey my salaams to him. Say to him that he must change the threshold of his door (meaning divorce).

Sayyidinaa Ismaa'eel: Did anyone come to you?
 His wife: Yes, such and such an old man came (she described him). He asked us about you. I told him. He asked how was our living. I said we were in difficulty and hardship.

Sayyidinaa Ismaa'eel: Did he advise anything?
 His wife: Yes, he said to say his salaams to you, and added, "Change the threshold of your door."

Sayyidinaa Ismaa'eel: That was my father, he has commanded me to separate from you. Return to your family.

Sayyidinaa Ismaa'eel married a second time from among the Jurhum. Sayyidinaa Ibraahiim, 'Alayhis Salaam, did not return for a long time. When he did come he did not find Sayyidinaa Ismaa'eel. He went to his wife and asked:

Sayyidinaa Ibraahiim: Where is Ismaa'eel? How are you?
 Daughter in-law: He went to hunt for us. We are well and live in comfort. Won't you come in and eat and drink something?

Sayyidinaa Ibraahiim: What have you to eat and drink?
 Daughter in-law: We have meat to eat and water to drink.

Sayyidinaa Ibraahiim: O Allaah grant them barakah in their food and drink.

Sayyidinaa Abul Qasim, Sallallaahu 'Alayhi Wasallam, said, (All this is the) barakah of the du'aa of Ibraahiim.

Sayyidinaa Ibraahiim: When your husband comes, say my salaams to him, and tell him to hold fast to the threshold of his door.

Sayyidinaa Ismaa'eel came and enquired whether anyone had come to her.

The wife: Yes, a handsome old man came (she praised him). He asked me about you. I told him that we are well and contented.

Sayyidinaa Ismaa'eel: Did he advise you about anything?
 The wife: Yes, he conveyed salaams to you, and commanded that you hold fast to the threshold of your door.

Sayyidinaa Ismaa'eel: That was my father, and you are the threshold. He has commanded me to keep you.

Sayyidinaa Ibraahiim, 'Alayhis Salaam, did not come to them for a long time. When he came, he saw Sayyidinaa Ismaa'eel making a bow under a tree near the zamzam. When Sayyidinaa Ismaa'eel saw him, he stood up, and did what a father does to his son (i.e., embraced him).

Sayyidinaa Ibraahiim: O Ismaa'eel, Allaah has commanded me to fulfil a command.

Sayyidinaa Ismaa'eel: Do what you been commanded to do.
 Sayyidinaa Ibraahiim: Will you assist me?
 Sayyidinaa Ismaa'eel: I will assist you.

Sayyidinaa Ibraahiim: Allaah has commanded me to build a house here. (He pointed out to a raised place.)

Thereafter the foundation of the Bayt were laid. Sayyidinaa Ismaa'eel carried the stones and Sayyidinaa Ibraahiim did the building. When the building (i.e., walls) grew high, he brought the stone that is called 'maqaam' for Sayyidinaa Ibraahiim's use. He stood on it while building. Sayyidinaa Ismaa'eel passed stones to

him. Both recited: *Our Lord! Accept from us (this duty). Lo! Thou, only Thou, art the Hearer, the Knower.* — Suurah Baqarah, 2:127.

The question and answer approach

This draws the attention of the listeners to the subject and spurs them to accept advice.

Sayyidinaa 'Abdullaah bin 'Amr bin Al-Aas, Radiyallaahu 'Anhu (سَيِّدِنَا عَبْدُ اللَّهِ بْنُ عَمْرِو الْعَاصِ رَضِيَ اللَّهُ عَنْهُ), said, "I heard Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, say, Do you know who is a Muslim?"

They: Allaah and His Rasuul know best.

He: A Muslim is one from whose tongue and hands other Muslims are safe.

He: Do you know who is a Mu-min?

They: Allaah and His Rasuul know best.

He: A Mu-min is a person from whom the life and possessions of the Mu-minuun are secure and safe.

He then mentioned the muhaajir (مُهَاجِر) (emigrant), and said, A muhaajir is the one who migrates from evil and abstains from it.¹

Sayyidinaa Abuu Hurayrah, Radiyallaahu 'Anhu, said Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, said, "If there is a river flowing past the door of your house, and you wash in it five times a day, will there be any dirt left (on the body)?"

They: There will be no dirt left.

He: That is an allusion to the five salawaat (namaaz, prayers), with which Allaah erases sins.²

1 Ahmad.

2 Muslim.

Sayyidinaa Abuu Hurayrah, Radiyallaahu 'Anhu, said Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, said, Do you know who is a muflis (مُفْلِس) (insolvent)?

They: A muflis among us is one who has neither dirhams, nor belongings.

He: A muflis from my ummah is one who comes on the day of qiyaamah with salaah; siyaam (صِيَام) (rozah, fasts) and zakaah. One will come whilst one had sworn at this one; slandered this one; ate up the possessions of this one; shed the blood of this one; hit this one; hence this one will be given from his good deeds; and this one from his good deeds. If his good deeds deplete before all dues to others are paid, the sins of the oppressed will be thrown onto him. Then he (ultimately) will be thrown into the fire (jahannam).¹

Commence the sermon by swearing an oath to Allaah

The listener will fathom the significance of the talk. This is mentioned in some ahaadiith.²

A little light-heartedness during the speech helps

This means that boredom will not set in among the listeners who will maintain their interest. We have an example where the Noble Rasuul told a man who asked for a camel, "We will give you the child (young offspring) of a she-camel."³

1 Bukhaa-rii and Muslim.

2 Bukhaa-rii and Muslim.

3 Abuu Daawuud and Tirmidhii.

Apply moderation in speech

A lecture should be of a moderate nature, so that listeners do not feel uneasy. Hence, the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, kept the jamaa'ah salaah, lectures and speech of average length.¹

The effective speech approach

The speeches of Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, brought tears to the eyes of his listeners and deeply moved their hearts.² They caused the mimbar to shake.³

Speech will be effective if the speaker is sincere in his intention, is humble, if his inner self is clean and if his soul is pure. If one is not sincere, one will be unsuccessful.⁴ There is an ocean of difference between offering mere lip service and in being truly concerned about one's mission. The wailing of a professional woman is not the same as the uncontrolled weeping of a distressed lady. The salaah (صَلَاة) (prayers), saum (صَوْم) (fasting), fard (فَرَض) (compulsory), or nafl (نَفْل) (voluntary) acts of a hypocrite are of no avail.⁵

The use of adages

It was the habit of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, to sprinkle his lectures with adages. He used examples from everyday life. His lectures had a profound influence on his listeners. For instance, he compared one who recites the Qur-aan Kariim to a tasteful, sweet-smelling orange. One who lags behind in the recital was like a sour, odourless aloe.⁶ He also compared bad company to

1 Muslim and Abuu Daawuud.

2 Tirmidhii.

3 Ahmad and Muslim.

4 Ibn Abid Duniyaa and Bayha-qii.

5 Abuu Daawuud.

6 Nasaa-ee.

sitting at a blacksmith, while keeping good company was like being with a seller of mushk (مُسْك) (musk).

Gesturing while lecturing

When he lay stress on a point of significance, the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, used both his hands to gesticulate. Thus, when he described a believer as a strong fortress for a fellow believer, he put the fingers of one hand into those of the other as if showing a fortress.¹ When he announced that the murabbii of an orphan will be with the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, in jannah, he lifted his middle finger and the next one to show nearness.² He pointed to the tongue when he spoke of it as the most misused organ.³

Drawing lines to explain one's point

The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, once drew a square. He added a line emerging out of it and many other lines to its left and right. Pointing to the centre, he said that the line represented man and the square was the time of death surrounding one. The line coming out of the square stood for one's desires. The smaller lines around were one's trials and pitfalls; if one succeeded in overcoming one of those, one was liable to succumb to the other.⁴ Once, he drew a line and termed it Allaah's path; he then added two other lines to either side, and called them shaytaan's ways. Touching the central line he said, "This is the straight path that we are commanded to tread on. Deviating from it is a means of dissension."⁵

1 Bukhaa-rii and Muslim.

2 Bukhaa-rii.

3 Tirmidhii.

4 Bukhaa-rii.

5 Ahmad.

Training by practising what one preaches

This becomes a living example. We know that the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, taught his people the manner of performing wuḍuu (وُضُوء) (ablution) by doing it himself.¹ It is also stated, in a version, that he offered two rak'ahs ṣalaah after performing wuḍuu. He then said that whoever follows this advice meticulously will have his past sins forgiven.² Likewise, he taught the ṣalaah by offering them himself.³

Every opportunity of oratory may be seized

It is then more advantageous and easier to explain. Once, on seeing a carcass of a sheep, he asked, "Who will buy it for a dirham?" When no one came forward, he said, "Just as this carcass is of no value in your eyes, so too this world is of no significance in the estimation of Allaah Ta'aalaa."⁴ At one time, among the female prisoners there was a wet nurse who breastfed any child she saw in the prison. He remarked, "Will she let her child burn in the fire?" When his ṣaḥaabah replied in the negative, he said, "Allaah Ta'aalaa is more merciful to His creatures than she is to her child."⁵

Reference to a more important thing

Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, sometimes answered a question by posing a counter question. A bedouin once asked him when the day of qiyaamah would occur. He asked, "What preparations have you made for it?" (Preparation for it being more important than knowing when it would occur.) The bedouin

1 Abuu Daawuud, Nasaa-ee, Ibn Maajah.

2 Bukḥaa-rii.

3 Bukḥaa-rii.

4 Muslim.

5 Bukḥaa-rii and Muslim.

answered, "I love Allaah and His Rasuul." He gave him the glad tidings, "You will be with whom you love."¹

Pointing out things that are forbidden.

Once, the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, held a piece of silk in his right hand and a piece of gold in the other and announced, "Both are unlawful for the men of my ummah but permitted for women."²

The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, chose his method of speech to match the occasion.

Murabbiis must do so as well. Children and listeners will absorb information and accept it quickly. Remember, too, that unless a murabbii moulds himself according to what he says, preaching will be ineffective. One must first practise, then preach, so that others will be inclined to follow.

Murabbiis must seize every opportunity, morning and evening, to be with their children and use one of these methods to promote devotion and virtue among them.

Supervision

Murabbiis must maintain supervision over their children. They must concentrate on controlling their imaan and akḥlaaq (أَخْلَاق) (character). It is their duty to teach children to be mentally and socially fit. They must provide proper physical training and knowledge. Their upbringing must turn them into perfect people.

Islaam calls on murabbiis to keep an eye on their offspring in every sphere of life.³ If they are derelict in the performance of their

1 Bukḥaa-rii and Muslim.

2 Abuu Daawuud, Nasaa-ee, Ibn Maajah.

3 Suurah Taḥriim, 66:6.

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2 Abuu Daawuud, Nasaa-ee, Ibn Maajah.

3 Suurah Tahriim, 66:6.

duty, they will face the torment of jahannam.¹ Some of the ahaadiith concerning this responsibility are reproduced here.

The father and mother are keepers of their house and will be questioned about their subjects.²

When they turn seven, instruct children to offer salaah. If they are careless in offering salaah by the age of ten, they must be given a suitable thrashing.³

To educate a child is better than giving charity.⁴

Sayyidinaa 'Alii, Radiyallaahu 'Anhu, said, "Cultivate in your children three traits: Love of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, love for the Ahlul Bayt (noble family), and tilaawah (recital) of the Qur-aan Kariim."⁵

A group of young people once presented themselves to the Noble Rasuul, Sallallaahu 'Alayhi Wasallam. After they had been with him for twenty days, he felt they might be inclined to return to their homes. Therefore, he said to them, "Go to your families, teach them and command them to be virtuous."⁶

Husband and wife are both responsible for the upkeep of their house. This duty extends to the care of their children, teaching them morals, watching over their movements, lauding their commendable deeds, and disapproving their unbecoming acts. Thus, parents will ensure the success of their children in life.

1 Suurah Taa Haa, 20:132.

2 Bukhaa-rii and Muslim.

3 Abuu Daawuud and Tirmidhii.

4 Tirmidhii.

5 Tabraa-nii.

6 Bukhaa-rii

The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, and his Sahaabah, Radiyallaahu 'Anhum, were particular about supervision and administration.

As part of social training, the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, forbade the assembling of people on paths and thoroughfares. The Sahaabah, Radiyallaahu 'Anhum, pleaded that they had no alternative. To these people, he allowed a concession provided they fulfilled the duties of the paths and thoroughfare. These duties are: to lower the gaze, not to inconvenience others, to respond to a greeting, to command approved acts and forbid disapproved deeds.¹

His manner of preventing people from committing forbidden acts is brought out in the following incident. When he saw a man wearing a gold ring, he had it removed and threw it away remarking, "You wrap a ball of fire around your fingers." After the Noble Rasuul had moved away, someone suggested to the man to pick it up so that it might profit him in some other way. The man said, "Since the Noble Rasuul has thrown it away, I will never pick it up again!"²

His method of training youngsters is shown in the following event. Sayyidinaa 'Umar bin Abii Salamah (سَيِّدِنَا عُمَرُ بْنُ أَبِي سَلَمَةَ) was a young boy. While eating food, he moved his hands all over the dish.³ The Noble Rasuul said, "Eat with your right hand and from the food nearest you."⁴

An example of his providing moral guidance is seen when a man praised another who was present in the assembly of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam. The Noble Rasuul remarked:

1 Bukhaa-rii and Muslim.

2 Riyaadus Saaliheen.

3 It is the custom to place a large dish from which a group of persons ate. Individual plates were not used.

4 Bukhaa-rii and Muslim.

"It is bad for you! You have cut the throat of your companion. If you wish to praise someone and he truly deserves the praise, say while I understand a person to be so and so, the actual facts are known to Allaah."¹

The example of looking after physical training is, a person was drinking water while standing. He said, "Don't drink like a camel in one gulp. Drink in two or three breaths, utter the name of Allaah before drinking and say "Alhamdulillah" after drinking."²

To the archers, he said, "Practise archery, I am with you."³

His example of psychological training is seen in the incident of the man who asked him to be witness over his giving a gift to his son. The man had not made similar gifts to his other children so the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, commanded him to be fair and just to all his children. He declined to act as a witness to an unfair deal.

We may draw examples from his life for the daa'ee (داعي) (propagator - preacher) and how he has to be mild-mannered. Take for example the case of the bedouin who pulled the sheet of the Noble Rasuul with such force that it left marks on his body. Yet, he only smiled and said nothing to the man.⁴

A few instances from his life showing his efforts to raise the standard of women and to give them their rights are quoted here.

There was the case of a woman who complained to him that her father had married her to his nephew so that his defects remain

1 Bukhaa-rii and Muslim.

2 Tirmidhii.

3 Bukhaa-rii.

4 Bukhaa-rii and Muslim.

concealed from others and added, "I don't like him." Our beloved Nabii, Sallallaahu 'Alayhi Wasallam, sent a message to her father asking him to allow her freedom of choice. Thereupon, the woman said, "I abide by the decision of my father. My only aim was to let women know that parents do not have full authority in this matter."¹

Sayyidinaa Thaabit bin Qays, Radiyallaahu 'Anhu (سَيِّدِنَا ثَابِتُ بْنُ قَيْسٍ رَضِيَ اللَّهُ عَنْهُ), was a pious and upright man, but he was ill-looking and dark skinned. His wife pleaded before the Noble Rasuul, "I do not find any defect in Thaabit's religion or character. However, I do not choose that my actions run contrary to my intentions, that is, I want him to divorce me." The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, got her released from her ties of wedlock.²

Once, a woman complained to him on behalf of all women. "Jihaad", she said, "is compulsory on men. They earn a reward on participating in jihaad. They may attain martyrdom, too. We look after them. What will we get?" He said, "Let all women know that for a woman, obedience to her husband and honouring his rights is equivalent to jihaad (and entitles her to a reward equal to jihaad) but very few of you pursue this."

Supervision over youngsters is more effective than it is over older people, because they have an innate readiness, a purity of soul and innocence. It is very easy to reform them. If they are in the care of an able murabbii (مُرَبِّي) they reform very easily. Supervision is not limited to any one or two spheres of a progeny's life. It embraces every realm of life.

1 Nasaa-ee and Ibn Maajah.

2 Bukhaa-rii.

Supervision over 'aqiidah

As part of his supervision over the 'aqiidah (عَقِيدَة) (correct beliefs) of a child, the murabbii (مُرَبِّي) must keep an eye over what is taught in schools and madrasah. The murabbii must go through the books the child reads, as well as magazines and other publications. The murabbii must be aware of the friends the child keeps and the societies and parties that are patronised so that the child's 'aqiidah and ideologies may be protected from evil and atheistic people.

Supervision over manners

If the child is found to lie, this must be remedied immediately. The murabbii must condemn lying, liars and hypocrites, so that the child avoids them. The murabbii must prepare the child to be trustworthy. If the murabbii finds the child stealing, even if it is only a pen, pencil or something insignificant, abhorrence of such an act must be made clear. Remind the child that it is an unlawful act of appropriation, and that Allaah Most High is aware of everything.

The murabbii must teach the child to use the tongue prudently and not abuse others, or use filthy language. The child must be taught to avoid evil friends. If the child blindly imitates or seeks a luxurious life, the murabbii must prevent it. Such acts include vulgar songs, affectation, visiting disapproved places, gazing at females, going to cinemas, and reading lewd periodicals.

The murabbii must stop the child in a very calculated manner. At times be mild, and at times stern. At times give a warning, and at times coax and talk sweetly. Sometimes, the murabbii must examine the child's room suddenly and without warning so that, where necessary, corrective measures may be taken. Supervision over girls must take predominance because they are more liable to be misled than boys.

Supervision over mental growth

Supervising a child's mental development involves overseeing the speed with which the child learns. The murabbii (مُرَبِّي) must make sure the child gains the knowledge that is fard 'ayn (فَرَض عَيْن) (compulsory) to know. Has the art of recital of the Qur-aan been learnt? Have the rules and norms of salaah and 'ibaadah been learnt? Can lawful and unlawful be distinguished? Are the various ghazawaat (غَزَوَات) (battles) known? It is the duty of the murabbii that a child knows everything, deenii and worldly, that is essential to know, especially the Islaamic conduct of life. The murabbii will be questioned about it. If youngsters are learning worldly sciences, ascertain their interest and progress. Observe that while attaining knowledge that is fard kifaayah (فَرَض كِفَايَة) (i.e. secular education) the fard 'ayn (فَرَض عَيْن) (i.e., deenii education) is not neglected. The murabbii must monitor the level of relationship the child maintains with Islaam; with the Qur-aan Kariim as a lawgiver, with the Noble Rasuul as a leader and guide; with its history as a source of honour and pride, with its culture and preaching as a devotional duty and ardent attachment. The child must be accustomed to study thought-provoking books. The murabbii must take him to hear lectures and sermons. A library should be set up to boost knowledge and memory, and to keep children away from misleading, un-Islaamic ideas and conceptions. Do not allow smoking, drinking of intoxicant beverages, drugs, or watching films and reading lewd literature.

Supervision over physical growth

It is the duty of murabbiis to provide children with proper nourishment, a home and clothes, and to protect them from poor health. The Islaamic principles of health must be observed when eating, drinking and sleeping. Teach children to refrain from over-eating and eating before meals. Teach children to drink by

taking three breaths while drinking and that they must take care not to breathe into the vessel. When sleeping, they should sleep on the right side. One must not sleep immediately after eating. One must not eat unripe fruit. Fruit and vegetables must be washed before being consumed. Hands must be washed before and after eating. Children must be accustomed to exercise. They must not be allowed to lead a life of luxury. Keep them away from cigarettes and drugs. If the child becomes ill, seek treatment immediately. This too is a sunnah.¹

Supervision of psychological behaviour

On the psychological side, the habit of being shy must be gauged. Take children to gatherings. Encourage them to mix with pious people. Keep an eye on their habit of fear, timidity and panic. Teach them how to overcome difficulties and distress with confidence and courage. Do not scare the child with jinns, ghosts etc., so that they begin to fear such things. Do not let them suffer from an inferiority complex. If signs of this defect is found, rectify it in a pleasant way. If it is from being degraded or despised, treat them well and talk to them with encouraging words. If it is because they are pampered, then be very careful in correcting the defect. Mix punishment with love, strictness and softness. Be kind and loving to orphans. Teach patience and self-confidence if children live in poverty. Where there is jealousy, correct it by love and equality. If the child is short-tempered, then endeavour to remove its causes, be it hunger or unnecessary chiding and pampering. When a child is being made a fool of, remove the child from those who play with its sentiments.

While supervising a child's social life, the murabbii must see that the child learns to fulfil the rights of others. If negligent in this regard,

¹ Ahmad and Nasaa-ee.

warn of the consequences. Teach good social manners. Teach the Islaamic etiquette of eating, drinking, exchanging greetings, humour, speech, sneezing, congratulating and condoling. Teach the child to hold a good opinion of others. Endeavour to remove the detestable qualities of arrogance, hatred and jealousy. Make children aware what is halaal (lawful) and what is haraam (unlawful). Keep on warning against shortcomings so that when children become mukallaf (مُكَلَّف) (age of obligation), the rights of Allaah Ta'aala and His bondsman are fulfilled.

On the spiritual level the murabbii (مُرَبِّي) must encourage muraaqabah (مُرَاقَبَة) (meditation and contemplation) of Allaah Most High. It must be made known that Allaah Ta'aalaa is watching, listening, and is aware of apparent and concealed intents, and knows of the mischief of the eyes and the secrets of the heart. Nothing in the heavens and the earth are hidden from Him. This conviction becomes possible only when the child is trained to possess imaan, and that Allaah Ta'aala has complete power over everything. In every situation one must bow the head before Allaah Most High. Children must at all times be aware of their accountability to Allaah Ta'aalaa in all matters. The murabbii must also keep in mind the aspect of humility and taqwaa. Stress the need to keep up the salaah and recite the Noble Qur-aan with humility, so that one enters into the fold of the close friends of Allaah, the Exalted.¹

Teach the recommended masnuun du'aas prescribed for different occasions and during the day and night; i.e., when sleeping and awakening; eating and drinking; entering a house and going out of it; and when journeying. Teach how to seek Allaah's guidance, istikhaarah (اِسْتِخَارَة), when confronted with a choice in important

¹ Suurah Yuunus, 10:62-63.

affairs, and the du'aa on sighting the hilaal (هِلَال) (crescent), prevention of illnesses, when in difficulties, stress and sadness. This will create fear of Allaah Most High. Conduct will be correct, and one will be like an angel treading on earth.

Punishment

The aim behind the promulgation of the injunctions and basic rules of sharii'ah is to grant those basic necessities without which nobody can live. There are five necessities. They are the defence of 'aqiidah (عَقِيدَة) (correct belief), guarding oneself, shielding honour, maintaining intellect, and safeguarding wealth.

The injunctions of sharii'ah and its basic rules are there to look after these necessities. Severe punishment is prescribed against violation of these injunctions and rules. These punishments are known as huduud (حُدُود) and ta'dhiiraat (تَعْذِيرَات). The punishments under huduud are detailed below.

1. The punishment against apostasy is death by killing. If a Muslim turns apostate and is still adamant after having the true tenets explained to him, refuses to repent, then he should be killed. Such a person will not be given a bath and will not be shrouded. The janaazah salaah (funeral salaah) will NOT be said and such a person will not be buried in a Muslim cemetery. The sharii'ah commands the killing of an apostate who does not repent.¹
2. A person who murders another wilfully without a valid shar'ee reason should be killed.²
3. The hand of a thief should be amputated.³

1 Ahmad, As-haabus Sah-haahus Sittah.

2 Suurah Baqarah, 2:178.

3 Suurah Maa-i-dah, 5:38.

4. The punishment against falsely accusing a woman (of obscenity) is eighty lashes. Further, the testimony of such a person will not be valid in any matter.¹
5. An unmarried person guilty of fornication, is to receive a hundred lashes. However, a married person guilty of adultery is to be stoned to death.²
6. The punishment against committing mischief in the land is killing or execution, or amputation of a hand and a foot of opposite sides, or exiling the culprit.³
7. A person who imbibes intoxicants is to be flogged, according to his guilt, forty to eighty lashes. The ahaadiith (traditions) state that, in the time of Sayyidinaa 'Umar, Radiyallaahu 'Anhu, the sahaabah had unanimously ruled eighty lashes.

The ta'dhiiraat (تَعْذِيرَات) are those punishments whose limits are not prescribed. They are applied in such cases where no limit or atonement is defined. These punishments are meted out against ignoring the rights of Allaah or any of his creatures. The intention is to reform people, to caution them, or to admonish them. There being no limit, the ruler is authorised to determine the punishment. Sometimes a mere scolding will do. It may be useful, sometimes, to use the rod. Some criminal acts may call for imprisonment. Certain offences may result in exiling the lawbreaker. The penalty under ta'dhiiraat must not equal the punishment under huduud (حُدُود).

The aim of ta'dhiiraat is that people should live peacefully. The strong and the wealthy may not wrong the weak and the poor. All

1 Suurah Nuur, 24:4.

2 Suurah Nuur, 24:6.

3 Suurah Maa-i-dah, 5:33.

should be treated equally, be they Arab or non-Arab, dark-skinned or white-skinned.¹

Mischief and lawlessness are rampant among nations that let off criminals without punishment. Their people are prone to sin and take to crime easily. Presidents Kennedy and Khrushchev and other leaders have expressed similar sentiments.² This has given rise to mischief of different kinds in Europe and the USA so that even their people are shocked.

When the punishments prescribed by Islaam were implemented, all traces of crime were eliminated from Islaamic societies. It was very rare that one heard of someone having committed murder or theft or having drunk wine. This was because the state was alive to its duties and it complied with sharii'ah regulations in meting out punishments. Criminals knew that the law could not be evaded. When a crime was detected, the perpetrator was disciplined under huduud (حُدُود). The ruler did not overlook the crime nor was lax in administering punishment. Recommendations for clemency were not accepted. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, said that the earlier people were ruined because they punished their weak or common men but set free their nobles when they were guilty.

Punishment under ta'dhiiraat (تَعْذِيرَات) is at the discretion of the ruler. The ruler has to consider the age, position and standing of the accused. In some cases, an ordinary reprimand is very effective, but, in other cases, a severe punishment is called for.

1 Suurah Baqarah, 2:179.

2 Tarbiyate Aulad aur Islaam, Vol. 2, page 126.

The method of punishing children suggested by Islaam

We are commanded to be mild and loving to children.¹ The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, sent Sayyidinaa Mu-aadh, Radiyallaahu 'Anhu (سَيِّدِنَا مُعَاذُ رَضِيَ اللَّهُ عَنْهُ), to Yaman with instructions to be soft and make things easy for the people, not to be hard on them, to teach them, and not to create hatred.² In another version the words are, "Educate them and do not be harsh, because a teacher is better than one who is severe."³ A child is won over by tenderness. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, treated children with mildness and love.

The nature of the child must be considered before instituting punishment. Children differ from one another in intelligence and comprehension. Some are corrected by a mere stern glance. Others need to be scolded. Yet others need the rod. The murabbii (مُرَبِّي) must punish a child in accordance with the misdeed. Excess and severity bring about cowardice and laziness in a child. The development of such a child stops. Laziness sets in. There is no incentive to develop virtue, perfection and good conduct. Therefore, the murabbii must exercise care and use wisdom in meting out punishment. Punishment must be used as a last resort.

Gradual steps should be taken when punishing a child. The murabbii is like a healer. Just as the doctor uses various means in treating patients, the murabbii must employ different methods to correct a child. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, used the methods given below.

1 Bukhaa-rii.

2 Muslim.

3 Al-Haarith, Tayaalisii, Bayha-qii.

1. Correct the mistake by showing the correct procedure. Sayyidinaa 'Umar bin Abii Salmah, Radiyallaahu 'Anhu (سَيِّدِنَا عُمَرُ بْنُ أَبِي سَلْمَةَ رَضِيَ اللَّهُ عَنْهُ), as a young boy, would not control his hands while eating. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, said, "Son, take the name of Allaah before eating, and eat with your right hand. Start with the food that is nearest to you."¹
2. Correct by teaching tenderly. Once, the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, drank something. To his right sat a youngster, and to his left, an aged person. He sought the youngster's leave to let the aged person drink first. The youngster did not agree, saying, "By Allaah, I cannot give preference to anyone to your blessed leftover."² The Noble Rasuul desired to teach the boy the rights of elders and the respect due to them.
3. Correct by pointing out an error. Sayyidinaa Fadl, Radiyallaahu 'Anhu (سَيِّدِنَا فَضْلُ رَضِيَ اللَّهُ عَنْهُ), happened to glance at a woman. The Rasuul Sallallaahu 'Alayhi Wasallam, physically turned his face the other way so that he could understand that what he was doing was incorrect.³
4. Correct by scolding. Once Abuu Dhar, Radiyallaahu 'Anhu (سَيِّدِنَا أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ), spoke harshly to someone and called him the son of a black woman. The Noble Rasuul of Allaah, Sallallaahu 'Alayhi Wasallam, said, "You are a man on whom there are traces of the jaahiliyyah (جَاهِلِيَّة) (era of ignorance). You debased his mother. Your servants are your helpers. Treat them well."⁴

1 Bukhaa-rii and Muslim.

2 Bukhaa-rii and Muslim.

3 Bukhaa-rii.

4 Bukhaa-rii.

5. Correct by severing ties. The Noble Rasuul of Allaah, Sallallaahu 'Alayhi Wasallam, forbade the throwing of stones. He said one could not hunt by throwing stones, neither could one cause damage to an enemy; but there was always the risk of hurting someone or dislodging a tooth by hurling a stone. Sayyidinaa 'Abdullaah bin Mughaffal, Radiyallaahu 'Anhu (سَيِّدِنَا عَبْدُ اللَّهِ بْنُ مُغَفَّلٍ رَضِيَ اللَّهُ عَنْهُ), remembered this advice when one of his kin tossed pebbles. He asked him to stop doing so. He told him about the injunction imposed by Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam. That person, however, persisted in throwing pebbles. Sayyidinaa 'Abdullaah bin Mughaffal, Radiyallaahu 'Anhu, said, "I told you the words of the Noble Rasuul of Allaah, Sallallaahu 'Alayhi Wasallam, in this regard, but you paid no heed. Go, I will not speak to you any more."¹ We also know that Sayyidinaa Ka'b bin Maalik, Radiyallaahu 'Anhu (سَيِّدِنَا كَعْبُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ), remained behind in the Ghazwah Tabuuk. (غَزْوَةُ تَبُوك) The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, forbade others to speak to him and his isolation lasted fifty days.² Also, Sayyidinaa 'Abdullaah bin 'Umar, Radiyallaahu 'Anhu, never again spoke to one of his sons because of his apparent disregard of a hadiith.³
6. Correct by using the rod. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, said, "When the child is seven years old command the performing of salaah but, if, at ten years age, the child does not perform salaah, administer a beating."⁴ Also, it is permitted to

1 Bukhaa-rii and Muslim.

2 Bukhaa-rii.

3 Suyuu-tii.

4 Abuu Daawuud and Haakim.

beat lightly those women if oral warnings have no effect,¹ but this step may only be taken when persuasion fails.

7. Correct by means of the most effective punishment. For example, the Noble Qur-aan has prescribed a hundred lashes to be given in public to the person who commits fornication,² so that others may take heed. It has been commanded to execute murderers,³ so that peace may prevail the world over.

When, after punishment, the child reforms, and its character and habits have improved, be cheerful and good-natured towards it. Let the child know that punishment was for the child's own benefit, so that one may be successful in this world and in the hereafter. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, treated Sayyidinaa Ka'b, Radiyallaahu 'Anhu, in exactly in this manner.⁴

However, a child must not be beaten when one is in a state of extreme anger, because at that moment one may be under the devil's influence. Only such places on the body must be beaten where there is no possibility of injury. One must not slap the face, hit or punch on the chest or the stomach.⁵ Mild punishment be dispensed in the beginning, and if it shows no results, only then may one mete out a harsher punishment. Do not beat a child under ten. When it is the child's first mistake, allow it a chance to relent. Accept the excuse. Do not unnecessarily publicise faults. If the child has to be punished, the murabbii (مُرَبِّي) must undertake the task, and not other children, otherwise there will be ill feelings and hatred among children. Beat only when it is imperative and only the dose that is necessary.

1 Suurah Nisaa, 4:34.

2 Suurah Nuur, 24:2.

3 Suurah Baqarah, 2:179.

4 Bukhaa-rii and Muslim.

5 Abuu Daawuud.

Everything is perfect only when it is done when necessary and within the correct limits.¹

The Noble Qur-aan uses stern words at times,² and warns us against the punishment of Allaah.³ Also, on some occasions, it has declared war against neglectful people.⁴ We are warned of the torment of the hereafter,⁵ and of the punishment in this world.⁶

1 Tarbiyate Aulaad aur Islaam, vol. 2 p. 134.

2 Suurah Hadiid, 57:16.

3 Suurah Nuur, 24:14-17.

4 Suurah Baqarah, 2:278, 279.

5 Suurah Furqaan, 25:68, 69.

6 Suurah Taubah, 9:39, Suurah Fath, 48:16, Suurah Taubah, 9:55 and 74.

Chapter 13

The basic principles for bringing up children

ISLAAMIC SHARII'AH DICTATES principles and methods to help cultivate the child's personality and bring about prominence. These principles are clear and self-explanatory and it is very easy to apply them. Generations have been reformed by these injunctions.

The qualities a murabbii must possess

However, let us first examine the qualities a murabbii (مُرَبِّي) must possess to successfully train children.

Sincerity

A murabbii's intention must be sincere. Aim to seek the pleasure of Allaah Ta'aalaa only. Islaam calls upon a Muslim to be sincere in speech and deeds. It is the basis of imaan. No act is acceptable without sincerity. The command to adopt sincerity is very explicit.¹ Taqwaa (تَقْوَى) (piety, Allaah-fearing) is the predominant quality one must possess. Taqwaa is defined thus:

May Allaah Most High not find one where He has not allowed one to be, and may He not see one missing from the place where He has commanded one to be.

It is also described in these words:

Some have described taqwaa thus: To save oneself from the punishment of Allaah Ta'aalaa through good deeds. Fear Allaah Ta'aalaa outwardly and in private. Continuously strive to seek halaal and abstain from haraam.

1 Suurah Bayyinah, 98:1-5, Suurah Kahf, 18:110, Bukhaa-rii, Muslim, Abuu Daawuud, Nasaa-ee.

The Noble Qur-aan highlights taqwaa (تَقْوَى) and commands us to be devout.¹ The command to adopt taqwaa is found in the ahaadiith too.² It is a step towards jannah.³ When murabbiis are devout, their progeny will become devout too.

Knowledge

A murabbii must know the Islaamic principles of upbringing. One must be able to differentiate between the halaal and the haraam and know the basic principles of manners. One must be aware of the administrative system of Islaam and the teachings of sharii'ah (شَرِيعَة). When one is thus equipped with knowledge, one will be able to correctly rear a child according to Islaamic teachings; otherwise, what could an ignorant person teach another? A lantern without fuel does not give light. This is why Islaam lays stress on knowledge. It pays extraordinary attention to intellectual growth and development. The Noble Qur-aan and the ahaadiith not only commanded Muslims to obtain knowledge, but also disclose the rewards and virtues to be gained.⁴

Tolerance and patience

A murabbii who is tolerant and patient may be sure of success. A child is attracted to a teacher who is forbearing and enduring. A child responds spontaneously to a murabbii who has decent manners and shuns unbecoming conduct. There are numerous verses of the Qur-aan Kariim and a number of ahaadiith

1 Suurah Aali 'Imraan, 3:102, Suurah Ahzaab, 33:70, Suurah Hashr, 59:18, Suurah Hajj, 22:1, Suurah Talaq, 65:2-3.

2 Muslim.

3 Tirmidhii, Ahmad, Haakim, Tabraa-nii.

4 Suurah Zumar, 39:9, Suurah Mujaa-dalah, 58:11, Suurah Taa Haa, 20:114, Muslim, Tirmidhii, Ibn Maajah.

which urge Muslims to be tolerant and patient.¹ The verses of the Noble Qur-aan and many ahaadiith forbid one to be short-tempered.² The person who controls his anger is truly brave.³ We are urged to be soft-natured and not to spread hatred.⁴ Allaah loves mild behaviour.⁵ Mildness is a basis of attaining elegance.⁶

Sense of responsibility

It is imperative for murabbiis to realise that their duties towards children are to correct their imaan and character, to improve their physical and mental personalities, and their intellectual and social conduct. Children need overall supervision. One must always be engaged in guiding and reforming them. Negligence will push children towards evil and ill conduct; it is difficult to reform them thereafter. The Qur-aan Majiid and the ahaadiith have given murabbiis the responsibility of bringing up children.⁷ Slackness in fulfilling this duty means inviting the displeasure of Allaah, and torment in jahannam.

While we are on the subject of sense of responsibility, it is appropriate to briefly mention the various conspiracies designed to impair the creed and character of the Muslim ummah. These schemes are the work of Zionists, Marxists (communists), Christians and other irreligious groups. These mischief-mongers begin by calling women to liberty and vulgarity. Women are by nature sentimental and

1 Suurah Aali 'Imraan, 3:134, Suurah Aa'raaf, 7:199, Suurah Shuu-raa, 42:43, Suurah Fussilat [Haa Meem Sajdah], 41:34, Muslim.

2 Bukhaa-rii.

3 Bukhaa-rii and Muslim.

4 Bukhaa-rii and Muslim.

5 Bukhaa-rii and Muslim.

6 Muslim.

7 Suurah Taa Haa, 20:132, Suurah Tahriim, 66:6, Suurah Hijr, 15:52, 93, Suurah Saaf-faat, 37:24, Bukhaa-rii, Muslim, Abdurrazzaaq, Sa'eed bin Mansuur, Tirmidhii, Ibn Hibbaan.

soft-hearted. They are easily caught by propaganda. Afterwards they are used to seduce others. Here is an overview of some of their conspiracies.

Communist schemes

The communists prepared a document in Moscow and sent it to their henchmen in a Muslim country in eastern Arabia.

They wailed that, while communism was in force in the Soviet Union for fifty years, it had no effect on the Muslims who lived there. Muslims had not succumbed to Leninist ideas. Rather, hundreds of thousands of young people turned to Islaam. The communists claimed Islaam to be an inflexible religion opposed to progress and culture. It was an open enemy of socialism and confronted free-thinking groups. To uproot the religion of Islaam, they had to use Islaam itself. A compromise with Islaam was planned to overcome it and attract Arabs towards socialism. They thought to smear the reputation of religious personalities and religious-minded leaders. They could be accused of being agents of colonial powers and Zionists. Schools, colleges and universities should be used to teach socialism. Islaam could be weakened and opposed until it was no longer a threat to socialism. Religious parties were not to be allowed, even if they were weak. Religious consciousness was to be dampened. Those engaged in the propagation of Islaam were to be severely tortured. Since religion plays a positive role in the building up of society, it had to be countered from all sides. It had to be weakened and people had to be induced to despise it. Writers with an atheistic bent of mind were to be encouraged and be given full freedom to play down religion, religious awareness and religious leadership. People had to be made to feel that the time of Islaam is over. The Islaamic forms of worship like salaah, saum and hajj would soon give way to the socialist system.

The religious link among the people should be broken. A socialist link should replace it. Religion cannot be eliminated by demolishing mosques and churches because it resides in the hearts of men. The aim is to destroy religious consciousness. Now that socialism has gained the upper hand and atheism has been popularised and religion has been made fun of, it is no longer difficult to banish religion from the hearts of Muslims. Religious awareness must be inculcated. Religious awakening could be set off balance by an intellectual awakening. People could be duped by the claim that Sayyidinaa 'Ee-saa (Jesus), 'Alayhis Salaam (سَيِّدِنَا عِيسَى عَلَيْهِ السَّلَام), was socialistic minded, that he was the father of socialism. He was from a poor family. The poor and needy were his followers. He had called upon the people to wage war on the wealthy. The same will be said about (Allaah's beloved Nabii) Muḥammad, (Sallallaahu 'Alayhi Wasallam). A similar picture must be drawn of other Ambiyaa, ('Alayhimus Salaam), so that all of them are presented as ordinary men. The anecdotes and narratives of the Qur-aan Kariim, Toraah (تَوْرَة) and Injeel (إِنْجِيل) must be explained from materialistic and historical points of view. The religious powers should be subjected to the socialistic system. People must be kept involved in raising socialistic slogans; they must not be given time to reflect. Economic backwardness, hunger and poverty must be blamed on the conservatives and the religious authorities. Religious and spiritual values must be belittled by pointing out imaginary defects that hamper progress.

The cry of revolution must be raised morning and evening. It must be emphasised that only revolution can rid the masses of the retrogressive forces, and socialism alone can lead them to the promised garden and paradise. All ideologies including atheism must be publicised to undermine religious ideas. For this purpose,

religion itself may be used. It must be made known that socialists follow true religion and true religion intoxicates in the manner of drugs. Religion is another name for myth, or nonsense. The religion of (Sayyidinaa) Muḥammad, (Sallallaahu 'Alayhi Wasallam), must be shorn of its peculiarities and prominent points. Islaam should be spoken of as suggested by socialism, so that Muslims have only their names to identify them.

The socialists draw on Lenin's teachings which state that a socialist party is strongly opposed to religion. The jannah of Islaam must be countered by practical socialism. This calls for establishing justice in society and this may be termed paradise. They wish to employ Islaam as a means to reach Muslim nations. Islaam may be corrupted on the pretext of correction or modernisation.

In all Arab environments the socialists' associates are zealously engaged. They occupy key positions in government institutions and organisations and have the upper hand. This is seen as a sign of success. The strength of their associates goes on multiplying. These people serve as a camouflage behind which the socialists use their ploys. Their workers behind this masquerade will be free to do as they like, without raising any doubts about their behaviour. No one would so much as think that the socialists were scheming behind responsible people in important posts.

These are the dangerous ploys that communism has spread among Muslims to mislead them.

Christian schemes

The crusades which lasted over a period of two centuries were unsuccessful in uprooting Islaam. Then the Christians devised a very cunning conspiracy to undermine the values of Islaam. Their gradual schemes are discussed here.

First, they aimed at undermining the Islaamic state by removing the Khilaafah Islaamiyyah (خِلَافَةُ إِسْلَامِيَّة) (Islaamic Caliphate) that existed as the state of 'Uth-maaniyyah (عُثْمَانِيَّة) (Ottomans). They took advantage of the weakness of the 'Uth-maaniyyah state and attacked it by conquering Turkey and then they dictated the terms of peace. They placed their conditions before Kamaal Ataaturk, the betrayer of Turkey, demanding that he should not hand over Turkey to the Turks until the Khilaafah Islaamiyyah was eliminated.

- The khaliifah (خَلِيفَة) was exiled from Turkey and his wealth and assets were confiscated.
- Every party was wound up that was attached to the khaliifah or was under the khaliifah's leadership.
- Turkey severed its ties with Islaam and replaced its Islaamic constitution.
- Those laws were abrogated that permitted sharii'ah courts, madrasah, auqaaf (أَوْقَاف) and Islaamic legacy.
- Adhaan had to be called out in the Turkish language.
- Arabic had to be written in the Latin script.
- The weekly holiday had to be Sunday instead of Friday.

This was in 1928. Ataaturk abided by these terms. Britain and the Christian clergy recognised the independence of Turkey.

They lauded Ataaturk's efforts to end the Khilaafah Islaamiyyah, to secularise the state, and welcomed his support in their warfare against Islaam. When the British foreign minister was criticised about the independence of Turkey, he retorted that in fact they had eliminated Turkey. "The Turks will no more be able to stand on their feet because we have wiped out their real strength, Islaam and the khilaafah."¹

1 Al-Ard wash-shab (الأرض والشعب), 1, 46.
Kaifa huddimat al-khilaafah (كَيْفَ هُدِّمَت الْخِلَافَةُ), p 190.

Second, they aimed at dislodging the Qur-aan. The Christians believed that the Qur-aan alone was the source of strength of the Muslims, of their honour and prestige, their power and culture. Goldstone stated in the British parliament that as long as the Muslims had the Qur-aan, Europe could not hope to conquer the East or to rest in peace.¹ Their cleric, William G Ford Balgraf, boasted that once the Qur-aan, Makkah and Madiinah were eliminated from Arab memory, it would be easy for them to promote Western culture.² Another cleric said, "We must use the Qur-aan. It is the most effective weapon we can use against Islaam. We must tell the Muslims that what truth there is in the Qur-aan is not a new thing and that any novel ideas or statements found in it are not true."³

On the hundredth anniversary of its annexation, the French ruler of Algeria made the following comments. He said, "It is our duty to remove the Arabic Qur-aan from them and cause the Arabic language to be removed from their languages so that we gain advantage over them."⁴

This French outburst was prompted by an unforeseen event. Ten Algerian girls were admitted to French schools and colleges. They were encouraged to dress the French way. They were taught French culture and the French language. For eleven years these girls were subjected to French influence. On the conclusion of their training, a function was organised and the elite were invited. These included the ministers, the intelligentsia and journalists. When it was their turn to be introduced and their names were called out, the girls were dressed

1 Al-Islaam 'alaa muftariq at-turuq (الإسلام على مُفْتَرِق الطُّرُق).

2 Judhuurul Balaa (جذور البلاء), p. 201.

3 At-Tabshir wal Isti'maar (التبشير والاستعمار), p. 40.

4 Al-Manaar (المنار), 9-11-1962.

in Islaamic Algerian attire. The French newspapers had much to say on this matter and wondered what the French had been doing in Algeria over a hundred and twenty-eight years. Lacoste, their Minister for colonies lamented, "What can I do? The Qur-aan is more powerful than France is."¹

Third, they wanted to stamp out from Muslim minds the Islaamic approach, to sever their belief in Allaah, and to turn them into free-thinking un-Islaamic people. Speaking at a conference at Jerusalem, Samuel Zwemer said, "The task that is assigned to you is not to convert Muslims to Christianity. This would be an honour for them. Your duty is to dissociate them from Islaam and distance them from Allaah. The Islaamic countries will then be won over by the imperialists. You have helped raise a generation of Muslims who are unaware of the values of belief in Allaah. They will be engaged in pursuing sexual desires. Everything they will do will be sensual. They will forgo everything to attain sensual pleasure."²

Zwemer writes further that Christianity has a two-fold superiority over western culture: Destructive and constructive. Destruction is to keep a Muslim away from his religion, even if it is to turn him into an atheist. Constructive in the sense of converting Muslims to Christianity so that they aid western culture against their own people.³

One of their clerics advocates the opening of western-style schools unconcerned with religion. When numerous Muslims attend these schools, read their books and learn foreign languages, their faith in Islaam and the Qur-aan will falter.⁴

1 Al-Ayyaam (الأيام), No. 7780, 1962.

2 Judhuurul Balaa (جذور البلاء), p. 325.

3 Al-ghaaratu 'alal 'aalamul Islaamii (الغارة على العالم الإسلامي), p. 11.

4 At-Tabshiiir wal Isti'maar (التبشير والاستعمار), p. 88.

Fourth, they aim at disuniting the Muslims to weaken and degrade and dishonour them and to render them helpless. The cleric Simon opines that Arab Islaamic unity has united Islaamic countries and raised the hopes of Muslims, saving them from being overwhelmed by Europe. The Christian missionary effort has been instrumental in rending asunder this Muslim unity and eradicating Islaamic splendour. It is, therefore, imperative that we turn away the attention of Muslims from Islaamic unity through Christianity.¹

Lawrence Brown argues that, if Muslims were united, they could be both a danger and a blessing to the world; but if they are split and separated, they will be impotent and ineffective.²

In 1907, at a conference of European Foreign Ministers, one of them lamented that their culture was on a downward trend. He urged the conference to probe ways to arrest this trend. All the participants felt that the gravest danger to Europe came from the Muslims. They were unanimous in their opinion that the efforts of the Middle Eastern countries to unite must be stopped, so that they did not become a threat to Europe. They conspired to carve on the east of Suez a state for western Jews. This state would be ever an enemy of the Arabs and keep the Muslims divided and distracted.³

Fifth, they aim at corrupting Muslim women. They do this by lending support to organisations calling for the liberty of women. Women are to be given equal status with men. A Muslim man's right to marry more than one woman at a time would be questioned. Women's liberty would be used to drain Islaamic society of its values. Nuns could train Muslim girls with the ultimate aim

1 Kaifa huddimat al-khilaafah (كيف هُدمت الخلافة), p. 190.

2 Judhuurul Balaa (جذور البلاء), p. 202.

3 Al-Mu'aamarah wa ma'rakatul masiiir (المؤامرة والمفركة المصير), p. 25.

to undermine Islaamic values. Evangelist Anne Meligan boasts that the daughters of the pashas and beys had been admitted to the Christian girls college in Cairo. There was no other place where it was possible to bring together such a large number of Muslim girls under the influence of Christianity.

She says, "There is no way other than schooling to demolish Islaam quickly."¹

These are the abhorrent conspiracies of Christians by which they aim to mar the imaan, unity and social life of Muslims. They hope to turn Muslim children into unchaste and licentious youth.

Jewish and Masonic conspiracies

The Jewish conspiracies are meant to achieve two goals.

1. To divide nations into small groups, to incite them against one another and cause them to quarrel.
2. To pollute these nations' creeds, manners and religious feelings. This, so that they turn away from the path of Allaah and become subdued so that they surrender their strength, determination and peculiarities, thus subordinating themselves to Jews for ever.

To attain their aims, the Jews promote secret societies. The largest of these is the Freemason movement. Its ambitions are secret. It is the most dreaded of all underground organisations. It has influenced the politics of many countries in such a manner that their governments do not realise that they were being taken in by them.

Researchers were surprised when they learnt that the world wars were fought because of the Jews. They had fanned the fire through

1 Al-ghaaratu 'alal 'aalamul Islaamii (الغارة على العالم الإسلامي), p. 47.

Masonic societies. It is very sad for us that Freemasonic lodges have been planted and encouraged in our Arab and Islaamic societies. Our wealthy people, the elite and the bureaucrats have adopted its fundamental principles. They advocate recognition of Israel. History will never forgive those who work for them. The book, Makaa-idus Suhyuuniyyah (مكائد الصُّهُيُونِيَّة) by Habannakah (حَبَنَّكَه) tells us more about the Masonic movement, its foundations and history. Its principal views are reproduced here.

In their Protocol, the Masons discussed how they hope to reduce the belief, conscience and intelligence of their victims. To achieve this, they have selected Jews and non-Jews. It is based on the doctrine of Freud that holds that man is inclined to swim in sentiment and sensuality.

Karl Marx, who smothered the sentiments and senses of people, declared religion to be a fantasy. He rejected the idea of divinity and advocated tourism instead.

The ideas of Nietzsche were adopted. He advocated the burial of morals and etiquette, and allowed all enjoyment.

Darwin's theory was endorsed, which cannot be rationally accepted.

To achieve their ends, the Jews employed the information and communication media. They hired traitors, spies and writers. They destroyed nations on the pretext of promoting culture, civilisation, arts, and sports. They encouraged places of shame. At the same time, they took control of universities in Europe, America and the East, taking over particularly the seats of sociology and psychology. Thus, they gained inroads to ruin the character and creed of people.

In their ninth Protocol, they boasted that they had attained the ability to mislead others through certain means that they themselves

regard as unethical. In the thirteenth Protocol, they resolved to withhold from non-Jews all knowledge of new projects by diverting them to games, sports and pastimes. This would render them unable to think for themselves and cause them to support Jewish slogans. "Only we will guide them. We must persevere in perverting people everywhere."

The resolutions of the Masonic conference convened in 1923 in Belgrade reminded the Masons that they were the foes of religion. It called upon them to leave no stone unturned in eradicating the influence of religion. The resolution of their 1913 great Eastern conference bragged that very soon God would be forsaken.

The international Masonic conference of 1900 resolved that their aim was not to humble religious minded people and overrun places of worship, but to annihilate them. Their magazine *Akasia* stated in 1903 that their war against religion would triumph when religion was separated from the state, and Masonic ideas replaced religion.

These are the crafty conspiracies that aim at installing Jewish supremacy over the world. It is, therefore, necessary for us to counter these naive designs. We must engage ourselves in the upbringing of our children by paying particular attention to their faith, manners and mental training, ensuring that they do not fall prey to Jewish conspiracies.

The colonial confederacy

The colonial powers combine to make warfare against Islaam, divert Muslims from their religious obligation of jihaad, and push them towards lewdness and sensuality. These plots have a deep connection with Christianity. These conspiracies are devised to push Muslims to become materialistic and isolate them from their

religious obligations. Hence, they will submit themselves to their animal instincts.

A prominent personality among the imperialists writes, "Wine and female singers are more effective in shattering the followers of Muḥammad, (Ṣallallaahu 'Alayhi Wasallam), than a thousand cannons. Therefore, sink them in materialism and sensuality." Zwemer says, "You have prepared a breed among Muslims that is bereft of its relationship with Allaah. You have distanced them from Islaam. They are now sunk in carnal desires. After the fall of Jerusalem in 1967, Randolph Churchill said, "The Christians shared the dream of the Jews to evict Muslims from Jerusalem and are no less happier over the achievement. Jerusalem is now out of Muslim hands." The colonialists are one with the Christians and Jews in their desire to destroy Islaamic doctrines and sacred places.

Muslims must be on the alert for infiltrators working for communists, Christians, Masons, and misleading imperialist schools of thought. They spread libertine ideas and infidel beliefs among Muslims. These brainwashed slaves are ever engaged in diverting Muslim boys and girls from Islaamic teachings. They aid one another in their nefarious designs. They have infiltrated the government services, communication media, education sector and commercial organisations. In short, every conceivable place. They are well equipped. They project their wicked ideas through different channels, newspapers and magazines, radio and television and cultural centres.

Their weapons include the provision of lucrative employment to graduates. They lure them with places of position. They mislead them in the name of western culture and progress. They cause the youth to doubt Allaah Ta'aalaa and the religion of Islaam.

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Their weapons include the provision of lucrative employment to graduates. They lure them with places of position. They mislead them in the name of western culture and progress. They cause the youth to doubt Allaah Ta'aalaa and the religion of Islaam.

They create in the minds of Muslim women the impression that the veil is an imprisonment and old fashioned. They promote vulgarity and lewdness, enticing youth away from Islaam. They strive to corrupt the leadership of Muslims by planting leaders who are not Islaamic in approach and who condone evil and shameful and unlawful behaviour.

If we do not counter this, and guide fellow Muslims on the right path, then they will adopt vile characteristics and be sympathetic to communism and capitalism. They will be debased, disgraced and downtrodden. We, on our part, will bring down on ourselves the curse of Allaah Ta'aalaa until the day of qiyaamah. It is thus our duty to work hard to train our children and thus fulfil our obligation to them, and obtain the pleasure of Allaah Most High and be worthy of jannah. The righteous and truthful will be our companions. We will not be subject to searching questions in the hereafter.¹

Two basic rules of upbringing:

First link

It is inevitable that when a child begins to understand, elders must fortify the child's deenii vision; and establish its historical and ruhaanii links. The child will grow up possessing a strong imaan. The child will avoid ignorant ways and debauchery, and will take a bold stand against those who are hostile to Islaamic values. Links with Islaam and 'ibaadah will be deep-rooted. The child's manners will be in accordance with the teachings of the deen and will submit to the tenets of the sharii'ah. Islaam will be personified in the child by action and outlook. Jihaad will be undertaken for Islaamic upliftment. People will be invited to accept Islaam. The Qur-aan and sunnah will be followed. One's thinking and culture will be in the mould of Islaam.

¹ Suurah Saaf-faat, 37:24, Suurah Hijr, 15:92-93.

Deenii link

It has been learnt while discussing responsibilities for religious upbringing, that the moment children reach an age where they begin to understand, they must be taught the subjects of 'aqiidah (عَقِيدَة) (correct belief) and deenii knowledge. These have come to us through the Noble Rasuul of Allaah, Sallallaahu 'Alayhi Wasallam. Children must be taught to believe in Allaah; the existence of the malaa-ikah (مَلَائِكَة) (angels); the heavenly Books; the Ambiyaa (أَنْبِيَاء) (prophets); qadr (قَدْر) (a happening that is in Allaah's knowledge); the questioning in the grave by the malaa-ikah (مَلَائِكَة) (angels); a-dhaabi qabr (عَذَاب قَبْرِ) (punishment in the grave); resurrection on the day of qiyaamah; jannah and jahannam; and other matters that are in the knowledge of Allaah Ta'aalaa and unseen. This subject has been discussed in chapter five.

Spiritual link

Rear children in a manner that will make them spiritually pure and chaste. This will ensure that their hearts house imaan; their souls glitter; and they attain the height of purity. Islaam suggest a programme to attain this, as discussed in the next few lines.

- Engage the child in 'ibaadah (عِبَادَة) (worship). In the preceding pages, a hadiith has been quoted that commands a child to offer salaah at the age of seven.
- Beat the youngster who is neglectful in this regard at the age of ten.¹ At the same time, parents must accustom the child to observe the saum, perform hajj and other 'ibaadah. They must impress the youngster that 'ibaadah encompasses every act of piety whereby a Muslim submits to the will of Allaah Ta'aalaa and seeks His

¹ Haakim, Abuu Daawuud.

pleasure. They must teach the youngster to distinguish between virtue and evil, lawful and unlawful, and truth and falsehood.¹

- Keep the child attached to the Qur-aan Kariim. Such people will be in the shade of the 'Arsh (عَرْش) (Throne of Allaah), with the Ambiyaa, 'Alayhimus Salaam, and those close to Allaah.² Have them memorise the Qur-aan Kariim. This is a peculiarity of Islaam. It is a sign that strengthens imaan and makes one firm and unwavering. The education of a child must begin with the teaching of the Qur-aan Kariim, so as to perfect Arabic recital and the words of Allaah. This was the practice of the earlier Muslims.
- Connect the child to the masjid. According to a hadiith, when one finds a person frequenting the masjid, it bears witness that he is a believer.³ The masjid is the most significant of the pillars of Islaam. If a child does not form the habit of going to the masjid, the child cannot be trained spiritually or religiously, morally or socially. One will be deprived of the opportunity of listening to discourses on truth. One will be unaware of the plight of the Muslims, their problems and difficulties. Masjids are the gardens of jannah. Devotional gatherings are held here. Muslims are encouraged to frequent the masjid.⁴ The benefit of attending salaah in the masjid are: Listen to discourses and lectures on truth, which are ways of reforming the soul. The ahkaam (أَحْكَام) (laws) of the deen will be learnt, aspects of halaal and haraam will become known, worldly affairs will be regulated, Qur-aanic recital and its tafsir will be learnt; the state and condition of fellow Muslims and their fears and hopes in East and West will

1 Ibn Jariir, Ibn Mun-dhir.

2 Tabraa-nii.

3 Tirmidhii.

4 Tirmidhii.

be known, sympathy with fellow Muslims will be created, assistance on the basis of love, co-operation and solidarity will be inculcated, and consolation from fellow Muslims in times of sorrow and bereavement will be gained. The Noble Qur-aan is taught in the masjid, lesson by lesson.¹ When jamaa'ah salaah is offered, pardon for sins is gained and ranks are elevated.² Those who patronise the masjid glow with shining faces.³ Therefore, children must be encouraged to frequent the masjid.

- Engage the child in the dhikr (ذِكْر) (remembrance) of Allaah. This has been commanded by Allaah Ta'aalaa.⁴ One engaged in the dhikr of Allaah and the one who refrains from dhikr are likened to a living entity and a dead body respectively.⁵ Those who are regular in the dhikr of Allaah Ta'aalaa will be seated on glittering mimbars on the day of qiyaamah.⁶ Those who are occupied in remembering Allaah Ta'aalaa will know that Allaah remembers them in the assembly of the angels.⁷ The dhikr of Allaah is not restricted to any place or time, and it may be said silently in the heart or audibly.⁸ All masnuun du'aas are regarded as dhikr. Practical and general dhikr are also mentioned in the Qur-aan.⁹ Recital of the Noble Qur-aan is the best dhikr of Allaah Ta'aalaa.¹⁰ The obtaining of knowledge is another form of dhikr.¹¹ The aim of dhikr is to worship Allaah.¹² It is a condition that keeps the

1 Muslim.

2 Muslim.

3 Abuu Daawuud and Tirmidhii.

4 Suurah Baqarah, 2:152, Suurah Ahzaab, 33:41-42, Suurah Nisaa, 4:103.

5 Bukhaa-rii.

6 Tabraa-nii.

7 Bukhaa-rii and Muslim.

8 Suurah Nuur, 24:37 Suurah Ra'd, 13:38, Tirmidhii, Ibn Maajah, Ibn Hibbaan.

9 Suurah Jumu'ah, 62:10, Suurah Aali 'Imraan, 3:190-191.

10 Suurah Hijr, 15:9.

11 Suurah Ambiyaa, 21:7.

12 Suurah Jumu'ah, 62:9.

Mu-min always alive to the Majesty of Allaah. Whether in company or alone, one stands in awe of Him. It makes no difference whether one is stationary or on the move, on a journey or at home, during war or peace, in private or public. One will be of those as described in the Noble Qur-aan:

They only are the (true) believers whose hearts feel fear when Allaah is mentioned, and when the revelations of Allaah are recited unto them they increase their faith, and who trust in their Lord. — Suurah Anfaal, 8:2.

- Keep them engaged in nafl salaah. The Qur-aan and the ahaadiith command us to offer nafl salaah.¹ Nafl 'i-baadah (voluntary worship) is every 'i-baadah that is not fard. There are many opportunities and occasions for doing this. Some significant nafl salaah and saum are prescribed below:

Nafl salaah

Duhaa (chaasht)

And some part of the night awake for it, a largess for thee. It may be that thy Lord will raise thee to a praised estate. — Suurah Israa, 17:79.

Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, said, "(Allaah, the Exalted says) The one who comes towards Me a palm span, I come a hand span nearer. One who comes one hand span towards Me, I come a span of two hands nearer. The one who comes walking towards Me, I come running towards that person." — Bukhaa-rii, Muslim.

Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, said, "A Muslim who performs twelve rak'ahs nafl salaah daily besides the faraa-id (فرائض) (fard salaahs), surely Allaah will build a house for that person in jannah." — Muslim.

¹ Suurah Israa [Banii Isra-eel], 17:79, Bukhaar-ii and Muslim.

Imaam Muslim narrates from Sayyidinaa Abii Dharr, Radiyallaahu 'Anhu (سَيِّدِنَا أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ): Every morning a sadaqah (صَدَقَةٌ) (charity) becomes waajib on every joint of the bones of a person.¹ The performing of two rak'ahs of duhaa (ضَحَى) salaah is sufficient to fulfil these (i.e., waajib).

The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, offered four to eight rak'ahs duhaa salaah.² Two or more rak'ahs may be offered at one's discretion. It commences half an hour after sunrise and ends an hour before zuhr salaah.

Awwaa-biin

Six rak'ahs after maghrib are termed equal to 'i-baadah (worship) for twelve years.³

Tahiyyatul masjid

A person entering the masjid may offer two nafl rak'ahs before sitting, provided it is not a time when it is makruuh to perform salaah.⁴

Tahiyyatul wuduu

Two rak'ahs after wuduu are also a means of gaining entry into jannah.⁵

Tahajjud

This salaah is the most superior nafl salaah.⁶ There is a moment in the last part of the night when a person's du'aa is answered.⁷ It is

¹ Muslim.

² Muslim.

³ Ibn Maajah.

⁴ Muslim.

⁵ Bukhaa-rii.

⁶ Tirmidhii.

⁷ Muslim.

Mu-min always alive to the Majesty of Allaah. Whether in company or alone, one stands in awe of Him. It makes no difference whether one is stationary or on the move, on a journey or at home, during war or peace, in private or public. One will be of those as described in the Noble Qur-aan:

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1 Muslim.

2 Muslim.

3 Ibn Maajah.

4 Muslim.

5 Bukhaa-rii.

6 Tirmidhii.

7 Muslim.

considered meritorious for a Muslim to offer tahajjud salaah regularly. It is described as the habit of the saaliheen (صَالِحِينَ) (pious). It atones for lapses, stops a person from sinning and brings one closer to Allaah Most High.¹ The minimum number is two rak'ahs. One may offer as many rak'ahs as desired.

Taraawiih

During every night of Ramadaan, twenty rak'ahs sunnah are offered after 'eshaa salaah, two at a time. A hundred aa-yahs were recited in a rak'ah. During the time of Sayyidinaa Uthmaan, Radiyallaahu 'Anhu, due to lengthy recitals, people leaned on their canes.²

Istikhaarah

When one is confronted with a situation where a decision has to be made, offer two rak'ahs nafl salaah. Present a petition before Allaah in the following words which, in fact, amounts to seeking guidance from Allaah Most High.

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ ، وَتَعْلَمُ وَلَا أَعْلَمُ ، وَأَنْتَ عَلَّامُ الْغُيُوبِ ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي ، فَاقْضِهِ لِي ، وَيَسِّرْهُ لِي ، ثُمَّ بَارِكْ لِي فِيهِ ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي ، فَاصْرِفْهُ عَنِّي ، وَاصْرِفْنِي عَنْهُ ، وَقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ، ثُمَّ رَضِّنِي بِهِ .

1 Tirmidhii.

2 Bayha-qii.

Al-laa-hum-ma in-nii as-ta-khii-ru-ka bi-'il-mi-ka, wa-as-taq-di-ru-ka bi-qud-ra-ti-ka, wa-as-a-lu-ka min fad-li-kal 'a-ziim, fa-in-na-ka taq-di-ru wa-laa aq-di-ru, wa-ta'-la-mu wa-laa aa'-la-mu, wa-an-ta al-laa-mul ghu-yuub, Al-laa-hum-ma in kun-ta ta'-la-mu an-na haa-dhal am-ra khay-rul lii fii dii-nii wa-ma-'aa-shii wa-'aa-qi-ba-ti am-rii, faq-dur-hu lii, wa-yas-sir-hu lii, thum-ma baa-rik lii fii-hii, wa in kun-ta ta'-la-mu an-na haa-dhal am-ra shar-rul lii fii dii-nii wa-ma-'aa-shii wa-'aa-qi-ba-ti am-rii, fas-rif-hu 'an-nii, was-rif-nii 'an-hu, waq-dur lii al-khay-ra hay-thu kaa-na, thum-ma rad-di-nii bi-hi.

O Allaah, I seek Your guidance through Your knowledge, and ask for ability through Your Power. I seek Your infinite bounty because You are powerful while I am not. You know while I do not know. You know that which is concealed. O Allaah, if in Your knowledge **this affair** is to my advantage where my religion, livelihood and results are concerned, then ordain it for me, make it easy for me and bless me therein. And if in Your knowledge **this affair** is to my disadvantage as regards my religion, sustenance and outcome, then turn it away from me and turn me away from it. Ordain for me what is good wherever it is and cause me to be content with it.

When one utters the words (هَذَا الْأَمْرُ) "haadhal amr" (this affair), the need, intention or the matter for which guidance is sought may be concentrated upon. Thereafter, one should act on the course that comes to the heart.

Salaatul Haajah

When a person has a particular need, perform two rak'ahs nafl salaah and beseech Allaah in these words:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ ، سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ ،
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ، أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ ، وَعَزَائِمَ
مَغْفِرَتِكَ ، وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ ، لَا تَدْعُ
لِي ذَنْبًا إِلَّا غَفَرْتَهُ ، وَلَا هَمًّا إِلَّا فَرَّجْتَهُ ، وَلَا حَاجَةً هِيَ لَكَ رِضَى
إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ .

Laa i-laa-ha il-lal-laa-hul ha-lii-mul ka-riim, sub-haa-nal-laa-hi
rab-bal 'ar-shil 'a-ziim, al-ham-du lil-laa-hi rab-bil 'aa-la-miin,
as-a-lu-ka mu-ji-baa-ti rah-ma-ti-ka, wa-'a-zaa-i-ma
magh-fi-ra-ti-ka, wal-gha-nii-ma-ta min-kul-li bir-rin,
was-sa-laa-ma-ta min kul-li ith-min, laa ta-da' lii dham-ban
il-laa gha-far-ta-hu, wa-laa ham-man il-laa far-raj-ta-hu,
wa-laa haa-ja-tan hi-ya la-ka ridan il-laa qa-day-ta-haa yaa
ar-ha-mar raa-hi-miin.

There is no deity besides Allaah the Gracious, the Noble. Glory be to Allaah, the Lord of the great Throne. Praise be to Allaah, the Lord of the worlds. I ask You for the excuses that entitle me to Your mercy and that ensure Your pardon. I ask You for a share in every piety and preservation from every sinful act. Do not let any of my sins go unpardoned. Leave none of my worries unremoved. Let none of my desires that meet your approval go unrealised. O More Merciful than all who are merciful!¹

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ ، يَا
مُحَمَّدُ إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي لِتُقْضَى لِي ، اللَّهُمَّ
فَشَفِّعْهُ فِيَّ .

1 Tirmidhi.

Al-laa-hum-ma in-nii as-a-lu-ka wa-a-ta-waj-ja-hu i-lay-ka
bi-na-biy-yi-ka Mu-ham-ma-din na-biy-yir rah-mah, yaa
Mu-ham-mad, in-nii ta-waj-jah-tu bi-ka i-laa rab-bii fii
haa-ja-tii li-tuq-daa lii, al-laa-hum-ma fa-shaf-fi'-hu fiy-ya.

O Allaah, I turn towards You and I petition You through Your
Rasul Muhammad, the Rasul of Mercy. O Muhammad, I
have turned towards my Lord through you for my wishes that
they may be granted to me. O Allaah, accept his intercession
for me.

Nafil saum

Sayyidinaa Abii Sa'eed Al-Khudarii, Radiyallaahu 'Anhu
(سَيِّدِنَا أَبِي سَعِيدٍ الْخُدْرِيُّ رَضِيَ اللَّهُ عَنْهُ), said, The person who observes saum
for the sake of Allaah Most High and to gain His pleasure, Allaah
Ta'aalaa will distance that person from jahannam, at a distance of
seventy years.¹

The different types of saum are:

'Arafah, (9th Dhul Hijjah). One who observes saum on this day is
forgiven the sins of the previous and ensuing year.²

'Aa-shuurah (10th Muharram)

The saum of the 9th and 10th Muharram gain for the observer a
pardon of sins committed over two years.³ A person who observes
saum on the tenth of Muharram must observe saum on the 9th or
11th also to distinguish between the saum of the Jews who observed
saum on the 10th of Muharram.⁴

1 Muslim.

2 Muslim.

3 Muslim.

4 Ahmad.

The six saum of Shawwaal

To observe the six saum in the month of Shawwaal, after observing the month-long fasts of Ramadaan, is as though one has fasted throughout the year.¹

The saum of ayyaami beed

One is urged to observe saum on the 13th, 14th and 15th of the Islaamic lunar month.²

Fasting on Monday and Thursday

The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, observed saum on these two days. He said, "On these two days, deeds of the servants of Allaah are presented before Allaah Ta'aalaa, and I prefer that while my deeds are presented I should be in a state of saum."³

Saum Daawuudii

Fast every alternate day. This is the most meritorious of fasts.⁴

There are other saum too. If we are compelled by circumstances, we may break a nafl fast before completing it, but a qadaa (قضاء) of it must be kept subsequently.

- Engage the child in divine contemplation. Allaah Ta'aalaa sees and is aware of everything.⁵ He is with us all the time.⁶ Nothing is hidden from Him.⁷ Ikhlaas (إخلاص) is that one realises Allaah Ta'aalaa is present and seeing, and nothing is hidden from Him.⁸

1 Muslim.

2 Tirmidhii.

3 Tirmidhii.

4 Bukhaa-rii.

5 Suurah Shu'a-raa, 26:218-219.

6 Suurah Hadiid, 57:4.

7 Suurah Aali 'Imraan, 3:5.

8 Muslim.

Adopt taqwaa, that is, abstinence and piety.¹ Prepare for the life after death while there is time. It is futile to build a life on hopes alone.² The verses of the Qur-aan Kariim, and the ahaadiith, highlight the teachings of Islaam that an individual must contemplate the majesty of Allaah in public and in private dealings. Islaam exhorts an individual to be watchful every moment, and remain in awe of Allaah while on a journey or at home. Be sincere to Allaah Ta'aalaa in every occupation. Keep away from every evil, malice and backbiting. Turn towards Allaah whenever shaytaanii impulses and base desires seem overwhelming.³ The salaf saaliheen habituated their offspring on dhikr and muraaqabah (مراقبة) (contemplation) at a very young age. 'Allaamah Ahmad Ri-faa'ee (عَلَامَةُ أَحْمَدَ رِفَاعِي), may Allaah have mercy on him, writes: "Fear of Allaah Ta'aalaa leads a person to make muhaasabah (مُحَاسَبَة) (take account) of one's self. Due to muhaasabah one is granted tawfiiq (تَوْفِيق) (good fortune) of muraaqabah. Due to muraaqabah a person is constantly in ma'iiyyah (مَعِيَّة) (company) of Allaah Ta'aalaa."⁴

Given this kind of upbringing, a child turns out clean-hearted with a clear conscience, strong in faith, possessing excellent character. One becomes Allaah-fearing and abstinent, and is distinguished with humility.

It is essential for murabbiis, therefore, to adhere to the method of Islaamic spiritual training.

1 Tirmidhii.

2 Tirmidhii.

3 Suurah Aa'raaf, 7:201.

4 Al-Burhaanul Mu-ayyid (البرهان المؤيد).

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4 Al-Burhaanul Mu-ayyid (البرهان المؤيد).

Intellectual link

When the child is intellectually conscious, impart deenii and political teachings. Let the Qur-aan Kariim be a manifesto and guideline, and sharii'ah the basis of a set of rules and system of knowledge. Teach the child Islaamic history and Islaamic culture and the duty of propagating Islaam. Earlier in this book, while discussing intellectual upbringing, some goals were pointed out that murabbiis must adopt. Here, briefly, are some of their other duties.

- Islaam is universal, and is a religion for all time. Its principles are everlasting and are applicable anywhere and anytime.
Our predecessors attained the highest honour and achieved progress because of Islaam. They fashioned their lives according to the dictates of the Noble Qur-aan.
- The light of Islaam must be shown to the world, in spite of centuries having elapsed. It is a fountainhead of beneficence.
- The conspiracies of the enemies of Islaam must be exposed. These include the intrigues of the crafty Jews, the treacherous imperialists, the heretical communists and the spiteful Christians. They wish to erase Islaamic values, sow the seeds of atheism in Muslims and engage them in debauchery. They hope thereby to subjugate the Muslims and take advantage of their lands and wealth.
- Muslims should know that they can regain their lost glory and honour by following the Islaamic system and order (the Qur-aan and sunnah). It was the means of honour in the past and it can be the means of honour now.
- Those Muslims who distance themselves from Allaah Most High and His sharii'ah will find themselves left behind, divided into groups and playing to the tune of the imperialists.
- No matter how much the enemy may conspire, Islaam alone will enjoy a bright future. A time will come when the khilaafah will

again pursue the precepts of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, and people will follow the teachings of Islaam.¹

- We must counter the despondency that leads us to think what had to happen, has happened; effort is of no consequence now. It is forbidden to despair. Those who adopt such an attitude commit a sin.² One who says that Muslims have perished is the one who will perish ultimately. Study history. One will find that after suffering a setback, Allaah Ta'aalaa brought them out triumphant. The Christians ruled over Muslim lands and the Masjidul Al-Aqsaa (مَسْجِدُ الْأَقْصَى) for a century. However, they were driven out after the battle of Hittiin (حِطِّين) by Sulṭaan Salaahuddiin Al-Ayyubii (سُلْطَانُ صَلَاحِ الدِّينِ الْأَيُّوبِي). Muslims regained honour and respect. Then, the Mughals and Tartars dismantled the Islaamic world brick by brick. Who could imagine that Muslims would regain their honour? Who could have expected that the brave Qatiz (قَطِيز) would be instrumental in the battle of 'Ayn Jaaluut (عَيْنُ جَالُوت) to pave the way for freedom for Islaamic lands and honour for Muslims?

Sayyidinaa 'Umar, Radiyallaahu 'Anhu, said, "We are those people whom Allaah gave dignity through Islaam. If we seek dignity (i.e., by adopting ways and customs of non-believers) other than in the manner in which Allaah has granted us dignity (i.e., Islaam), Allaah will humiliate and disgrace us."

Educate children by giving them reliable books. Do not give them books by non-Muslim authors. Before purchasing a book, seek the advice of a sincere and honest 'aalim, and those truthful muballighiin (مُبَلِّغِينَ) (propagators) who are engaged in propagating

1 Ahmad, Bazaar, Tayaalisii.

2 Suurah Ahzaab, 33:18-19.

Islaam, to avoid reading books whose author has a Muslim name, but in reality is influenced by orientalists and western culture and thoughts. Another way to spur them towards Islaam is to let them listen to lectures and discourses. Take them for Salaatul Jumu'ah (Friday salaah) to masjids where learned and righteous orators deliver lectures and where pious 'ulamaa lead the salaah, seating them at a suitable place. Do not let them near vulgar people or visit cinemas, theatres and clubs.

Social link

While discussing responsibility for community training, we have mentioned that it is the duty of the murabbii (مُرَبِّي) to mould children according to Islaamic social norms. An excellent social upbringing rests on four factors: psychological principles, respect for the rights of others, attending to overall social etiquette, and fulfilling duties towards the community, that includes fair criticism.

This will help develop the manners of the child. One will be inclined to fulfil social duties, and be psychologically perfected. One will assist in the building of a superior society and an ideal nation.

The murabbii must keep children in a clean and sound social surrounding. Teach them to constantly examine themselves and to purify and strengthen their imaan.

Which society is best for a child to develop excellent qualities and be pious and exemplary? Three things must be kept in mind to produce the desired result:

1. Place them under a pious murshid (مُرْشِد) (spiritual guide).
2. Give them good company.
3. Busy them in da'wah (دَعْوَة) (propagation) and attach them to those whose task is the propagation of Islaam.

Place the child under the care of a spiritual murshid

Doubtless, if a child is under the influence of a pious, righteous, learned and sincere murshid (مُرْشِد), it will attain perfect imaan and conduct. It will be knowledgeable and intellectual, and will be thorough in its endeavours to acquire deen and its propagation. However, beware of false murshids and saints whose living is contrary to sharii'ah. They present a wrong picture of Islaam. They involve their followers in activities that are against the teachings of sharii'ah. Sometimes they lay stress on one point of Islaam only, or they emphasise the purity of the soul alone while they ignore other obligations. Sometimes they present an outward picture of piety but they are nowhere near piety inwardly. Then there are those who do not make any effort for deenii propagation. Keep away from such people. Islaam is a complete deen, it does not recognise piecemeal efforts. It requires outright, fully-fledged participation.¹

A true murshid and perfect 'aalim is one who presents a complete picture of Islaam in every field. They do not conceal anything, nor refrain from revealing the truth. They do not shut their eyes on seeing evil, nor lag behind in fulfilling duties. They do not bow before rulers or someone with status, nor toe the line of influential persons. Such acts conflict with their disposition. A person who acts in a contrary manner deserves the curse of Allaah and the people.² The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, has warned those who conceal deenii knowledge to fear jahannam.³

The 'ulamaa hold on to the Qur-aan and sunnah

Shaykh 'Abdulqaadir Jilaanii (شَيْخ عَبْدُ الْقَادِرِ جِيلَانِي), may Allaah be merciful to him, has said that anything that is not corroborated by

1 Suurah Baqarah, 2:85.

2 Suurah Baqarah, 2:159-160 and 174.

3 Ibn Maajah.

sharii'ah is infidelity. Attain nearness to Allaah through His Book and the sunnah. Enter the Majestic Court of Allaah Ta'aalaa in such a manner that your hand is in the blessed hands of His beloved Rasuul, Sallallaahu 'Alayhi Wasallam. It is an act of hypocrisy and veering off course to forgo 'ibaadah (عِبَادَة) (worship). Forsaking 'ibaadah is infidelity. Perpetration of forbidden things is a grave sin. Fard acts are at no time dropped, pardoned or absolved.¹

Shaykh Sahl Tastarii (شَيْخ سَهْل تَسْتَرِي), may Allaah be merciful to him, said: "The 'ulamaa base their procedure on seven principles. These are to strictly abide by the Qur-aan, pursue the sunnah nabawiyyah, (سُنَّة نَبَوِيَّة) (the sunnah of the nabii), consume lawful food, refrain from causing pain to others, avoid sinful acts, constantly repent, and fulfil the rights of others."²

Imaam Abul Hasan Shaa-dhalii (إِمَام أَبُو الْحَسَنِ شَاذَلِي), may Allaah be merciful to him, said, "If your kashf (كَشْف) (divine manifestation) contradicts the teachings of the Book of Allaah and the sunnah nabawiyyah, leave the kashf, and hold fast on to the Kitaab and sunnah unceasingly. Say to the nafs, 'Allaah Ta'aalaa has put my salvation in the kitaab and sunnah, and not in kashf and ilhaam (إِلْهَام) (divine inspiration).'"³

Imaam Abuu Sa'eed Khazzaar (إِمَام أَبُو سَعِيد خَزَّار), may Allaah be merciful to him, said: "Every unseen thing that is not compatible with its visible (apparent) deed is a fake."⁴

Shaykh Muhiyyuddiin 'Arabii (شَيْخ مُجِيبُ الدِّينِ عَرَبِي), may Allaah have mercy on him, said: "All followers of tasawwuf are one in

1 Al-Fathur Rabbaanii (الفتح الرباني), p. 29.

2 At-Tasawwuf al-Islamii wal Imaam ash-Sha'raanii (التصوف الإسلامي والإمام الشعراني), p. 70-75.

3 At-Tasawwuful Islaamii, p. 70-75.

4 At-Tasawwuful Islaamii, p. 70-75.

their belief that nothing may be termed lawful or unlawful apart from the rulings of sharii'ah (شَرِيعَة). Allaah Ta'aalaa grants deep understanding of deen to His chosen bondsman."¹

The learned men of divine law ask us to beware of the pretenders. These cheats lay false claims to exemption from obeying Allaah's commands and the sharii'ah, and interpret the Qur-aan and ahaadiith incorrectly. The 'ulamaa prohibit us to attend the assemblies of such impostors.

Shaykh Abuu Yaziid (Baa-yaziid) Bustaamii (شَيْخ أَبُو يَزِيد بُسْطَامِي), may Allaah be merciful to him, in the company of his companions visited a person who had impersonated a walii. When he saw the impersonator spitting while facing the qiblah, he immediately returned and said, "When this man has not been proven to be an amiin (trustworthy) to adhere to one of the etiquettes prescribed by the beloved Rasuul Allaah, Sallallaahu 'Alayhi Wasallam, how can we expect him to be true to his claim? When someone performing numerous miracles is found, even if he floats in the air, do not be deceived unless you are convinced that he obeys the injunctions of the sharii'ah, refrains from the prohibited, and upholds the limits prescribed by Allaah, and follows the sharii'ah."²

Shaykh Sahl bin 'Abdullaah Tastarii (شَيْخ سَهْل بْنُ عَبْدِ اللَّهِ تَسْتَرِي), may Allaah be merciful to him, advised one to shun the company of three types of persons. They are unmindful tyrants, deceiving qaariis and ignorant suufiis.³

Imaam Rabbaanii, Junayd (إِمَام رَبَّانِي جُنَيْد), may Allaah be merciful to him, asserted that our madh-hab is tied to Qur-aan Kariim and

1 At-Tasawwuful Islaamii, p. 70-75.

2 Sharhul Hukm (شرح الحكم), 1-76.

3 Sharhul Tariiqatul Muhammadiyah (شرح الطريقة المحمدية), 1-175.

sunnah. All paths are closed except to those who follow the teachings of the beloved Nabii of Allaah, Sallallaahu 'Alayhi Wasallam.¹

Imaam Sha'raanii (إمام شُعْرَانِي), may Allaah be merciful to him, wrote in his kitaab, 'Al-yawaaqiit wal-jawaahir' (الْيَوَاقِيتُ وَالْجَوَاهِر), "He is ruined who ignores sharii'ah even for a moment."²

We now broach the subjects that call upon us to raise our voice for truth, to fight falsehood, to participate in jihaad, to propagate Islaam, and to reform and educate.

When he took up the reformation of Muslims, Imaam Sanuusii Al-Kabiir (إمام سنُوسِي الْكَبِير), may Allaah be merciful to him, pursued the method of tasawwuf. It implies the highlighting of every aspect of the sharii'ah, being kind and purifying the inner self. He enrolled people as his disciples. He prepared them. He set up khaanqaahs (خَانَقَاه).³ He trained them in combat. The result was that for over twenty years he gave the Italians sleepless nights and vanquished them, when the Ottomans were unable to assist the people of Libya.⁴ Ustaadh Sabrii 'Aa-bidiin (أُسْتَاذ صَبْرِي عَابِدِين) said in one of the councils of Liwaa-ul Islaam (لِوَاءُ الْإِسْلَام), the suufiis spread Islaam to the different areas of the world.

Shaykh Bakrii (شَيْخ بَكْرِي), may Allaah be merciful to him, wrote a book fifty years ago, quoting some evangelists who, when they came to remote places in Africa, they found that suufiis had arrived there before them, and had done much work. They were so thorough in their work that a Swedish Christian missionary team could not gain a foothold in Ethiopia, the Sudan and Eritrea for forty years.

1 Risaalah Qushayriyyah (رِسَالَةُ قُشَيْرِيَّة), p. 19.

2 Al-Yawaaqiit wal-jawaahir (الْيَوَاقِيتُ وَالْجَوَاهِر).

3 Religious communities, retreats or monasteries.

4 Majallah Liwaa-ul Islaam (مَجَلَّةُ لِوَاءِ الْإِسْلَام), no. 12, Sha'baan 1329.

Shaykh Abulhasan 'Alii Nadawii, wrote about Shaykh 'Abdulqaadir Jilaanii, may Allaah be merciful to them, that about seventy thousand people used to attend the shaykh's assembly. More than five thousand Jews and Christians embraced Islaam at his hands. His disciples numbered over a thousand. Actually, he had kept his doors open for those wishing to become his disciples and to repent before Allaah Ta'aalaa for their past wrongdoings. Thus, no one, besides Allaah, knows the true number of these people. He took care to appoint capable disciples to assist him. They were the people who were instrumental in disseminating Islaam across the globe.¹

Shaykh Muhammad Raaghib At-Tabbaakh (شَيْخ مُحَمَّد رَاغِب الطَّبَّاح), wrote in his book, 'Ath-thaqaafatul Islaamiyyah' (الثَّقَافَةُ الْإِسْلَامِيَّة), that among the remarkable achievements of suufiis was that when jihaad was declared, they urged their disciples to participate in it. The response of the disciples was spontaneous and remarkable. Often the shaykhs themselves took part in jihaad.

Amiir Shakiib Arsalaan (أَمِير شَكِيب أَرْسَلَان) wrote in his book, 'Haadir al'aalamul Islaamii' (حَاضِرُ الْعَالَمِ الْإِسْلَامِيِّ), that in the eighteenth and nineteenth centuries, the adherents of the Qaadirii silsilah were brave preachers of Islaam in West Africa. They propagated Islaam by imparting education and by means of trade. Through education and training, they made the children realise the salient features of Islaam. Thereafter, they sent the bright pupils for higher education to deenii universities in Traablus (طَرَابُلُس) (Tripoli), Qay-rawaan (قَيْرَوَان),² Faas (فَاس) (Fez) and Misr (مِصْر) (Egypt). Upon graduation, the students were able to tackle the mischief of the Christian missionaries.

1 Rijaalul fikr wad-da'watul Islaamiyyah (رِجَالُ الْفِكْرِ وَالِدَّعْوَةِ الْإِسْلَامِيَّة).

2 A city in Tunisia.

Shaykh 'Abdulqaadir Jilaanii, may Allaah be merciful to him, was a prominent suufii. He had a plethora of disciples and adherents. He was the one who eradicated bid'ah among the Berbers.

Shaykh Abuul Hasan Shaa-dhalii (شَيْخ أَبُو الْحَسَنِ شَاذَلِي), may Allaah be merciful to him, brought suufiism to western Africa. Sayyid Darqaawii (سَيِّد دَرْقَاوِي), was also from the Shaa-dhalii (شَاذَلِي) silsilah. He created in his disciples a sense of honour and courage so that they spread his teachings to central western lands. The disciples of this silsilah were responsible for thwarting the French advance.

These, then, were the true, sincere, hard-working 'uamaa and suufiis. They supported 'ibaadah with their efforts and with jihaad. They emphasised the rights of Allaah and of fellow beings, and saw to it that these rights were respected. They raised their voices, the voices of truth, against tyrants and oppressors. They stood up against the cunning colonists. They showed that truth is linked to sharii'ah, not to themselves, making it clear that they were, after all, mortal beings. They gave predominance to the injunctions of sharii'ah and considered themselves human beings. It is a fact, that none, apart from the Ambiyaa, 'Alayhimus Salaam, were sinless or innocent.

When they sensed that their students exceeded the limit of respect and honour being awarded them, they reproved them and guided them towards the correct path. They explained to them that no individual is innocent besides the Noble Ambiyaa, 'Alayhimus Salaam.

Shaykh Fudayl bin 'Iyaad (شَيْخ فَضِيلُ بْنُ عِيَّاضٍ) was an 'aa-bid who secluded himself to worship Allaah. Shaykh 'Abdullaah bin Mubaarak, who was then in Syria making preparations for jihaad, composed a poem and sent it to Shaykh Fudayl. He wrote words to this effect:

O secluded one in the Haramayn! We're engaged in jihaad while you belittle 'ibaadah. Our horses tire out in the field of warfare and our chests bleed. Fragrance of mushk is for you, dust and mud for us!

On receiving this message, Shaykh Fudayl said that his friend had spoken the truth and had favoured him with his wise counsel.

Therefore, connect your children to righteous murshids who pay attention to deeds. They will guide the children correctly. Do remember to avoid pretenders and fake spiritualists who are irreligious and covet worldly gains.

Provide good company

To give the child the benefit of good company of righteous people is a step towards imparting sound training. It aids in perfecting the child religiously and psychologically. The child turns out flawless in social life and is morally impeccable. Murabbiis must ensure that the child is under the guidance of a pious murshid, and the company of pious and righteous people. If there is discordance in the relationship, it will be harmful to the child in two ways. There will be contradictions in training and guidance, and deviation and disobedience in character and morals.

When, being under the care of a pious murshid, if the child is allowed to be with people who are not careful in observing Islaamic values, the child will be influenced by them, as it may not have developed a sound comprehension, nor be fully developed yet. The child may possibly follow in their footsteps and adopt their ideas. This will cause a difficult situation for the child, having to pick one of the two conflicting groups and their approaches.

The child's character and moral upbringing will suffer. While the murshid and a righteous group of people impart the teaching and

guidance that is quite in conflict with what the other companions advocate. One tends to tread the easier path and shun pious people.

Therefore, select for youngsters such companions who are themselves obedient to pious elders. Attention need be paid to four types of associations. These include the atmosphere at home, the neighbourhood, the masjid, and the school or place of work.

Obviously, at home one enjoys the company of relatives. This is the first relationship for a child. Youngsters in the house follow the eldest child; if the elder one is on the right path, the younger siblings will follow, as the elder one is an example for the others. Keep the child away from disobedient brothers. If there are no other children in the house, choose obedient children from the neighbourhood for the child.

Keep a watch on places children frequent in the neighbourhood. Do not let them associate with ill-mannered children. Find an ideal associate that leads one to piety and righteousness.

Let the child create friendships with children of the same age who are regular with their salaah, and offer it in the masjid. A child who frequents the masjid will obey the commands of Allaah, and may be regarded as upright.

Some schoolteachers hold offensive ideologies. Protect your child from them, and from misguided atheistic student unions. Pay particular attention to the surroundings of your daughters. Women are sentimental and easily misled. See that they are in the company of pious women.

Likewise, protect your progeny from irreligious people in factories and work places. Put them in the company of well mannered workers who are religious and noble.

The Qur-aan and the Noble Ambiyaa, 'Alayhimus Salaam, have given us detailed instructions on this subject.¹

Engage the youngsters in da'wah work and join them with those whose task is the propagation of Islaam

When children are kept in the company of people who have taken upon themselves the task of deenii propagation, they are kept busy and work for religious awareness. They will learn to be patient, and will tolerate those who criticise deenii work.

How may this be done?

Psychological preparation

Point out the sad state of affairs in which Islaam finds itself today. It is the result of bickering on fundamental principles and ideas. Political and economical differences are also among its causes. Other causes are free thinking, the conspiracies of Christians, Jews, communists and colonists, and the desperation that has overtaken Muslims. Explain this situation. Prepare the child for religious work and jihaad.

Cite examples

There are two examples which may be used.

1. Examples that remove depression and pessimism and give rise to optimism.
2. Examples that encourage Muslims to be resolute in spite of influences that discourage them from deenii activities.

¹ Suurah Furqaan, 25:27-29, Suurah Qaaf, 50:27, Suurah Zukh-ruf, 43:67, Tirmidhii, Bukhaa-rii, Muslim, Ibn 'Asaakir.

Some historical examples of the first kind

After Allaah's beloved Nabii, Sallallaahu 'Alayhi Wasallam, passed away, there was confusion all over for some time. Some people renounced their Islaam. Others repudiated some of its injunctions. On observing this, some people became depressed. However, Sayyidinaa Abuu Bakr, Radiyallaahu 'Anhu, took a strong stand. He said: "Whoever disputes about salaah and zakaah, I will wage war against him. O 'Umar, while you were brave in the days of jaahiliyyah, have you turned into a coward after affirming Islaam?" Sayyidinaa 'Umar, Radiyallaahu 'Anhu, affirmed that Allaah had opened up Abuu Bakr's heart. He was thus able to stabilise Islaamic society.

Again, who would have thought that Muslims would recapture the territories they lost during the Crusades? Allaah Most High granted them victory.

Who would have imagined that Muslims would have regained power after the Mughals and Tartars vanquished them? Allaah gave them supremacy again.

Here are some examples of the second type

While engaged in the propagation of Islaam, the Noble Rasuul of Allaah, Sallallaahu 'Alayhi Wasallam, confronted difficulties of varying degrees. He endured hardship but did not desert his sahaabah. It is the same with people who engaged in the propagation of Islaam throughout history. One may be proud of their sacrifices. It is up to the murabbiis to teach their children to emulate such people.

Point out the superiority of da'wah

It is the duty of the murabbiis to tell their offspring that an immense reward awaits those who devote themselves to deenii tabliigh. Those

who encourage others to take part in deenii activity are the most excellent of people. It is for this reason that they are termed the best of peoples ever raised up among mankind.¹ They will be successful in this world and the next.² There is none to compare with them in rank and station, honour and nobility, or moral rectitude.³ They are entitled to a further reward when those whom they encouraged or reformed, perform a noble deed. The reward of those who do a good deed is not diminished.⁴ The reward for da'wah (دَعْوَة) (propagation) surpasses everything in this world.⁵

Principles of da'wah work

Murabbiis must explain to their progeny the principles of da'wah (دَعْوَة) (propagation). We reproduce some here.

- a. One must be conversant with the injunctions of what one should allow and not allow. The act of condoning an action or forbidding it must be in consonance with the basic principles of Islaam and the laws of sharii'ah (شَرِيعَة).⁶
- b. One's actions must conform to one's preaching. People will then take heed and respond to the call. It is senseless of a person to preach to others but not to observe the advice oneself.⁷
- c. The muballigh (مُبَلِّغ) (propagator) must be careful in forbidding only such actions about which the 'ulamaa are unanimous. If they are not unanimous, people will fall into doubt and confusion may arise.

1 Suurah Aali 'Imraan, 3:110.

2 Suurah Aali 'Imraan, 3:104.

3 Suurah Fussilat [Haa Meem Sajdah], 41:33.

4 Muslim, As-haabus Sunan.

5 Bukhaa-rii.

6 Suurah Zumar, 39:9.

7 Suurah Saff, 61:2-3, Suurah Baqarah, 2:44.

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7 Suurah Saff, 61:2-3, Suurah Baqarah, 2:44.

- d. Where it is necessary to prevent children committing evil, it must be done gradually to avoid having to face unpleasant and unforeseen results. One should advise and be solicitous. Instil in children the fear of Allaah. Be strict orally. When these steps fail, use the rod, which is the correct procedure and conforms to wisdom.¹
- e. Be mild-tempered and well-mannered. One will then rule over hearts and listeners will pay heed.²
- f. The muballigh (مُبَلِّغ) must tolerate hardships, and must not waver or feel depressed when proud people become cruel, or when the ignorant resort to tomfoolery.³

Physical exercise

Islaam prescribes certain beneficial means to keep individuals physically fit and healthy. These include participation in jihaad, physical training and combat exercises. Islaam combines practicability and beneficial sports. It joins the soul and the body. It calls for the reformation of the soul and the training of the body.

When a child attains the age of understanding, it is the right time to pay attention to health and physique. Spare time should be used for activities that keep the body fit, strengthen the limbs and leave one alert and agile.

- Engaging in these activities will protect children from many illnesses.
- At an early age children will be habituated to physical training and defensive duty pertaining to jihaad.

1 Suurah Baqarah, 2:229.
2 Suurah Nahl, 16:125.
3 Suurah Luqmaan, 31:17.

Islaam lays stress on physical training and combat exercises. The Qur-aan commands us to be prepared for jihaad against the enemy.¹ It tells us that a believer who is strong is better than one who is weak.² It scoffs at everything apart from dhikr, preparation for jihaad, and a man amusing his wife.³ It says learning archery gives strength.⁴

Once, when the Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, passed the archers of the tribe of Aslam (أَسْلَم), who were practising near the market, he said, "O children of Isma'eel, practise archery. Your forefathers were archers. Take up archery, I am with Banuu Fulaan (offspring of a certain tribe)." Hearing this, they stopped practising. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, asked, "What's happened, why have you stopped practising?" They pleaded, "How can we continue when you were on the other side?" Our beloved Rasuul replied, "Carry on with your archery. I am with all of you!"⁵

Once, the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, had competed against Ummul Mu-mineen, 'Aa-i-shah, Radiyallaahu 'Anhaa, in a race.⁶

The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, wrestled with Sayyidinaa Muhammad bin 'Alii Rukaanah Radiyallaahu 'Anhu (سَيِّدِنَا مُحَمَّدُ بْنُ عَلِيٍّ رُكَانَةَ رَضِيَ اللَّهُ عَنْهُ), and threw him down.⁷

1 Suurah Anfaal, 8:60.

2 Muslim.

3 Tabraa-nii.

4 Muslim.

5 Ahmad, Bukhaa-rii.

6 Ahmad, Abuu Daawuud.

7 Abuu Daawuud.

Sayyidinaa 'Uqbah bin 'Aamir, Radiyallaahu 'Anhu (سَيِّدِنَا عُقْبَةُ بْنُ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ), quoted, Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, as having said, "Learn archery and horsemanship. Learning archery is preferable to horse riding."¹

We know, then, that Islaam permits sports that are based on exercise and training that aid in jihaad. Muslims will adopt the means to victory and predominate over their enemies and gain individual and collective strength according to the dictates of Allaah. On observing this state of preparedness, the enemy will lose interest in attacking them.

However, a child will benefit from physical training only if the procedures prescribed by Islaam is pursued. Some of them are given here.

Create an equipoise

A boy should not devote himself to exercises and physical training at the expense of his other duties and liabilities. It is wrong for him to give all his time to other physical training and sports, but neglects his fard salaah, education, duty to parents, and deenii assignments. The demands on a child should be sensibly balanced.

Similarly, the limits set by Allaah Ta'aalaa must not be bypassed during physical and combat exercises. Clothing for exercise must cover the body from the navel to below the knees. It is incumbent for males to cover this portion of the body. It is sinful to expose this portion of the body.² If a murabbii (مُرَبِّي) asks a child to put on shorts that leave his knees or thighs or even a portion of these parts uncovered, both of them would be committing a sin. Exercise must

1 Ahmad and Bukhaa-rii.

2 Abuu Daawuud, Daar Qutnii, Haakim, Bazzaar, Bukhaa-rii, Ahmad.

be carried out in a place selected for exercising. It must not be a place which might raise eyebrows. Sins could be committed there.¹ Do not patronise venues where both males and females engage in swimming, boating, or where alcohol and intoxicants are used. Further, betting and other unlawful activities must not be employed to promote exercises.² We may encourage competitors in two ways.

1. Competition could take the form of mock combat exercises for jihaad.
2. Prizes should not originate from the competitors themselves. Only a non-competitor may offer prizes. If the competitors agree among themselves that the prizes will go to the winner, it is a form of gambling and is thus unlawful.³

Generate pure intention and sincerity

Let the child know that physical training and drilling will give strength and health.

Second basic rule:

How to warn and alert

This is one of the rules that aim at cleansing children's minds of repugnant thoughts and at strengthening their imaan and mental outlook. This will enable them to recognise misleading concepts and the people behind such ideas, and hence to, avoid them. When a murabbii (مُرَبِّي) constantly reminds his offspring of mental pitfalls, it creates in the offspring an utter dislike for obnoxious notions. One avoids wayward people, and is protected from mischief and disbelief.

1 Bukhaa-rii and Muslim.

2 Abuu Daawuud, Tirmidhii, Nasaa-ee, Ibn Maajah, Ahmad.

3 Ahmad.

The Noble Qur-aan abounds with verses calling upon believers to shun mischief and offensive behaviour. Numerous ahaadiith also accentuate this aspect. Here, we point out some of the more detestable actions:

- Killing children out of fear of poverty (abortion);
- stinginess;
- adultery, fornication, murder;
- usurpation of the property of an orphan;
- dishonouring a covenant;
- arrogance, committing perjury;
- administering or extracting oaths during business dealings;
- distrust, spying;
- trying to outdo one another, malice;
- severing of relations, laughing too much;
- bad company, forgery;
- cruelty, shamelessness.¹

Warn against apostasy

Riddah (رِدَّة) (apostasy) is the term applied to a Muslim who gives up the Islaamic faith and adopts another religion. There are various forms of apostasy. These include slogans that call upon Muslims to desist from regarding Allaah Ta'aalaa as worthy of worship, or adopting Islaam as a religion. There are different situations.

It is a prejudice of jaahiliyyah to propagate a nationalist approach. It is mean to promote nationalist views and to make nationalism one's goal,² to work for the supremacy of the nation and to venerate it in preference to belief in Allaah Most High and adherence to

1 Suurah Israa [Banii Israa-eel], 17:22, 29, 31, 32, 34, 36 to 38, Ahmad, Tirmidhii, Nasaa-ee, Ibn Maajah, Abuu Daawuud, Muslim, Bukhaa-rii, Ibn Hibbaan, Haakim.
2 Suurah Nisaa, 4:66.

sharii'ah. A severe warning has been given to such persons.¹ However, if one aims to seek the pleasure of Allaah and carry out His commands, and defend the lands of Islaam and their honour and wealth, then this approach would be regarded as a form of 'ibaadah. A person who practises these principles is a mujaahid and the one who is martyred in such a cause is a shahiid (شهيد) (martyr).²

It is apostasy, too, to work for humanity alone while not intending to gain the pleasure of Allaah Ta'aalaa. It is a Masonic approach and is encouraged by Jews. Thus, any idea put forward by a Muslim, which is not motivated by a desire to seek the pleasure of Allaah, the Exalted, and the supremacy of Islaam, smacks of ignorance. One who advocates this idea is an apostate and is outside the fold of Islaam, no matter how lofty he claims to be a believer in Islaam.

Again, it is apostasy to befriend, love and obey anyone besides Allaah.³

A dislike for any command of Islaam is also apostasy. Examples of this are opposing to the veil worn by women, fasting, or any other feature of Islaam.⁴

The playing down or making fun of any of the teachings of Islaam is also an act of apostasy.⁵

Other acts of apostasy are to declare lawful what Allaah has forbidden,⁶ or to affirm some precepts of Islaam and reject others. For example, one may obey the commands of salaah but deny its

1 Abuu Daawuud.
2 Abuu Daawuud.
3 Suurah Maa-i-dah, 5:44 and 51, Suurah Taubah, 9:33, Suurah Jaathiyah, 45:18, Ahmad, Tirmidhii, Ibn Jariir.
4 Suurah Muhammad, 47:8-9.
5 Suurah Taubah, 9:64-66.
6 Suurah Nahl, 16:116-117.

administrative laws,¹ or submit to the rules of the Qur-aan but reject the sunnah and the ahaadiith.² It is not possible to obey the Qur-aan and at the same time disobey the sunnah, or obey Allaah and not His beloved Rasuul, Sallallaahu 'Alayhi Wasallam.³ Obedience to the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, is essential.⁴ Clearly, it is unforgivable to reject an instruction of the beloved Rasuul, Sallallaahu 'Alayhi Wasallam, or to make fun of it.⁵

Likewise, disregarding the zaahirii (ظَاهِرِي) (outward - apparent), and claiming the baatinii (بَاطِنِي) (inner - latent) aspects which contradict the zaahirii teachings is also apostasy.⁶ One strays off the right path when one pursues the verses of the Qur-aan Majiid that are allegorical but overlooks the verses that are basic, aiming thereby to promote dissension.⁷

Again, an apostate's concept of Allaah Ta'aalaa is vague. For instance, it is wrong to imagine transmigration of Allaah Most High in any one of His creations, or to advocate a trinity or to attribute children to Him, or to describe Him with qualities that are not worthy of Him. Allaah Ta'aalaa is pure and free from all defects.⁸

The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, cautioned the ummah of a time when apostasy would become very common. A person will be a believer in the morning, and become a kaafir (كَافِر)

1 Suurah Baqarah, 2:85.

2 Suurah Nisaa, 4:65.

3 Tirmidhii, Abuu Daawuud, Ibn Maajah.

4 Suurah Hashr, 59:7.

5 Suurah Huju-raat, 49:2.

6 Suurah Yuusuf, 12:2, Suurah Ra'd, 13:37.

7 Suurah Aali 'Imraan, 3:7-8.

8 Suurah An'aam, 6:103, Suurah Shuu-raa, 42:11, Suurah Zukh-ruf, 43:15. Suurah Maa-i-dah, 5:17, 64, 73, 180, Suurah Maryam, 19:88-91.

(non-believer) in the evening. Or he will be a believer in the evening, and become an infidel in the morning.¹

Warn against atheism

Ilhaad (الْحَاد) or atheism means denying the existence of Allaah, of the sharii'ah of the Ambiyaa, 'Alayhimus Salaam, and of divine revelation. Ilhaad is worse than apostasy. It is a fully fledged system forming the base of many a government. The stooges of such governments are dispersed over different places and openly preach their doctrine. They are not ashamed to reject religion and the Ambiyaa, 'Alayhimus Salaam. They follow the teachings of Marx and Lenin. Their methods of dispensing atheistic teachings are varied. Sometimes they wear the cloak of Marxism and claim that the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, advanced socialism, placed the rich and the poor on par and abolished the monarchy. Sometimes they argue that communism is no different from the fundamental principles of Islaam. At times, they ask, "How can the adoption of communism preclude us from being Muslims?" Among their arguments is that religion does not concern itself with politics or economics, so these must not be grouped together. There are times, too, when they reject outright the existence of Allaah Most High and describe life as a materialistic affair and religion an intoxicant for the nations.

Marxism varies according to different situations and states of societies, shifting from ideology to ideology, pursuing the theory of Darwin or Freud. Once a person falls prey to it, one cannot extricate oneself again. One becomes irreligious and does not believe in Allaah Ta'aalaa and His Noble Rasuul, Sallallaahu 'Alayhi Wasallam. One becomes one of the cursed people spoken of in the Qur-aan Kariim.²

1 Tabraa-nii, Ibn Maajah, Suurah Aali 'Imraan, 3:8.

2 Suurah Muḥammad, 47:23-38.

Although *ilhāad* is classified as apostasy, it is more harmful to an individual than any other type of apostasy. It blots out a sense of responsibility in an apostate, who no longer has faith in the unseen, or in the spirit of superior moral deeds. One lives like an animal without a sense of purpose. Such sinful and evil persons are mentioned in the Noble Qur-aan¹ as living a blind, savage and unrestricted life.²

Islaam takes a very severe and unshakable stand on the issues of apostasy and atheism. It prescribes that those who turn away from Islaam must be executed.³ However, the apostate should be allowed three days during which the 'ulamaa may explain and convince the apostate of the truth of Islaam, and the fallacy of his doubts. If the apostate remains unmoved, and does not repent, he must be beheaded. Further, if apostates combine into a force, then the Muslim state must wage war on them. Sayyidinaa Abuu Bakr, Radiyallaahu 'Anhu, did so against the apostates of his time. Khaliifah 'Abbaasii (خَلِيفَةُ عَبَّاسِي) went to war against Muqanna' (مُقَنَّع), who claimed to be a deity and a god in Khuraa-saan (خُرَاسَانَ).

The reasons for punishing them are:

- It will deter weak-minded people from following their line.
- It will dissuade hypocrites from embracing Islaam, aiming to reject it later so that they may encourage others to commit apostasy and cause confusion within Islaam.
- Infidels should not increase in strength and threaten Muslims.

Some examples from history are presented so that one may realise the gravity of apostasy and the conspiracies of apostates and the damage they cause to Muslims.

1 Suurah Jaathiyah, 45:24.

2 Suurah Aa'raaf, 7:179, Suurah Muḥammad, 47:12, Suurah Hījr, 15:3.

3 Bukḥaa-rii, Muslim, Aḥmad.

Communist China and Russia wiped out sixteen million Muslims at the rate of a million a year.

In Muslim Turkistaan, within China, the Chinese surpassed the Tartars in acts of cruelty and barbarism. They cast a Muslim leader into a pit along a main thoroughfare. Then they compelled the Muslim subjects to defile him. This continued for three days during which the leader died.

Communist Yugoslavia tortured its Muslims. A million Muslims have been killed. The annihilation continues to this day. They thrust Muslims, men and women through meat mincers leaving no trace of them.

Violence is seen in every communist country. The Qur-aan Kariim speaks of these evil people as follows:

*They have purchased with the revelations of Allaah a little gain, so they debar (men) from His way. Lo! evil is that which they are wont to do. And they observe toward a believer neither pact nor honour. These are they who are transgressors. But if they repent and establish worship and pay the poor-due, then they are your brethren in religion. We detail Our revelations for a people who have knowledge.*¹

Murabbiis must adopt the means to prevent their children falling into the trap of apostates and atheists.

Prevent the children from engaging in unlawful pastimes and sports. In the paragraphs that follow we identify some of the pastimes that are unlawful. The underlying principle behind outlawing them is their evil effect on an individual's character, on the economy of the society, on the distribution of wealth and power, on the nobility of the ummah, and on the life and status of the family.

1 Suurah Taubah, 9: 8-10.

Checkers or draughts

This game was patronised by the Shaah of Iran, Ardeshiir bin Baabuk (أَرْدَشِيرُ بْنُ بَابُك). It is unlawful to play it irrespective of whether there is a bet behind it or it is played merely to enjoy it and pass time. The player of this game is said to be disobedient, and it is as if one has dipped one's hands into the blood of swine.¹ Even if it is played without any bet or conditions, nevertheless, time is being frittered away, and so becomes a means of preventing the player from fulfilling deenii obligations. If a bet is placed, then the whole affair becomes gambling. A Muslim does not squander time. He regards this worldly life as a blessing and spends time in beneficial and obligatory pursuits. On the day of qiyaamah, one of the questions that will be asked will relate to how one's time was spent.²

Songs and music

It is also unlawful to listen to songs accompanied by music even if the song itself may be permissible. Songs are unlawful, too, when they are vulgar or excite sexual desire, describe any particular woman, or entice people towards the customs of the kuffaar (كُفَّار) (non-believers), and invite to un-Islamic 'aqaa-id.

On the day of qiyaamah, molten lead will be poured into the ears of the listeners of illicit songs.³

The act of listening to songs opens the door to trials for the listener⁴ that might lead to the disfiguring of a person's countenance.⁵ It is permissible to listen to verses or poetry read by a

1 Muslim, Ahmad, Abuu Daawuud, Ibn Maajah and Maalik.

2 Haakim.

3 Ibn 'Asaakir in his Taariikh and Ibn Sufrii (إِبْنُ صُفْرِي) in his Amaalihi (أَمَالِيهِ).

4 Tirmidhi.

5 Musaddad (مُسَدَّد) and Ibn Hibbaan.

male which are literary or reforming and are not accompanied by music. One may read poetry or lullabies to speed up camels and lull children to sleep. One may recite and hear verses that describe nature, its trees, gardens and rivers provided music is not played at the same time, and as long as a beardless boy or a woman does not recite these to strangers. It is unlawful to use musical instruments and to listen to them. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, was commanded to eradicate the use of the flute and other musical instruments.¹ He had foretold that people of his ummah would be born who drink alcohol, sing and listen to illicit songs.² The wisdom behind this prohibition is to protect a person from forgetting deenii obligations, becoming lethargic and evil. Indeed this will be the fate of one who persists in listening to obscene songs, attends indecent gatherings and sees vulgar women and intoxicated men dancing there. When Muslims are safe from these evils, they attain heights of honour and glory. However, when one takes up these vile habits, one traps oneself into the quicksand of shame and dishonour.

Cinema, theatre, radio, television, and related evils are significant achievements of twentieth century materialistic progress. Some of them may be used for the benefit of mankind. These are two-edged weapons that may be employed for the good or the bad of humanity. However, we observe that they are invariably put to evil use to spread vulgarity and debauchery. Cinema and television have been in the forefront in promoting evil, lewdness, adultery and an unrestricted life.

1 Ahmad, Ibn Munii (إِبْنُ مُنِيْع), Al-Haarith.

2 Bukhaa-rii, Ahmad, Ibn Maajah.

The edict on frequenting cinema, night clubs, etc.

Remember that the sharii'ah aims at protecting honour, respect and lineage. Cinemas and other places or pastimes of the same category have an opposite influence, and play havoc with the character and manners of people. These activities incite sexual desires and lure them towards unlawful actions. At such places, people sing vulgar songs and dance in a near-naked state. It is unlawful and very sinful to go to these places or engage in such activities. It invites the displeasure of Allaah Ta'aalaa and His Noble Rasuul, Sallallaahu 'Alayhi Wasallam. The hadiith states, "Do not harm others and do not let harm befall you."¹

If one ponders over it, one will see that this is a conspiracy of the Jews to corrupt the character of the Muslims and overwhelm them.

Freud's scheme has been narrated earlier. The Jews use the communication media to damage character. The thirteenth Protocol calls upon Jews to promote sports and pastimes among their enemies so that they do not discover any new method against Jews. They may be kept unmindful through physical training or exercises. Their strength and power of concentration may be harmed. They will then toe the Jewish line and Jews may then dictate to them. Jews will employ agents to achieve this objective and these agents will be from the very people who are targeted.

Murabbiis must keep their offspring away from places and such activities that destroy their character and manner.

- It is wrong to watch religious and corrective programmes on the television.

¹ Maalik, Ibn Maajah, Daar Qut-nii.

- It is detrimental to watch television or go to a cinema even if the movies are corrective in nature. The reasons are:
- In these programmes men and women intermingle and work together, which Islaam has declared haraam.
- While depicting historical events, women are shown in alluring costumes. They re-enact provocative dances with enticing songs of the days of jaahiliyyah. Islaam has declared these unlawful. Normally, obscene and unmannerly behaviour is witnessed in such places. It is unlawful for a Muslim to visit doubtful and blameworthy places. They extend a gradual pull on a person. One may feel shy when going there the first few times, but soon the shyness wears away and one becomes immodestly bold.

As far as the recital of the Qur-aan, or the presentation of news and beneficial scholarly subjects is concerned, this is only an eyewash. Behind it lurk obscene subjects. Besides, who benefits from them? Who is it that will bind oneself to viewing limited programmes but shun obscene ones? Suppose such a one is a father, can he be sure that his children will not misuse the television etc. behind his back? He is responsible for the behaviour of his household folk and answerable for them. Often the head of the family will switch off the television when an undesirable programme is shown, but his wife or children demur. Then there is friction, and they quarrel. It may lead to divorce. Therefore, it is not possible to choose only corrective programmes on the television or from any other media and restrict oneself specifically to those.

Since it is necessary for a Muslim to preserve the honour and glory of his deen, it is binding on a father to protect his family and home from an unhealthy atmosphere. He must forbid the shaytaanii devices in his home. There is nothing more damaging to the honour,

morals and nobility of a people than going to the cinema or watching television.

Some people acquire a television set so that their family members need not go to cinemas or other disagreeable places. This is a very feeble argument. An evil cannot be removed by another evil. The harm that a television set causes is greater than the harm that one suffers when visiting places of evil. The latter is limited in time and restricted to a few people, the former causes continuous harm to every member of the household, young or old, good or bad, man or woman. All become victims in their own homes. It gives rise to grave social evils and is very damaging to morals. People keep awake till late in the night. Men and women, boys and girls sit together to watch and enjoy it. Often the results are regrettable and lead to bloodshed. So, the argument in favour of buying a television set is rejected. Furthermore, watching television is harmful to one's health. One's eyesight weakens. One might see a man being infatuated with girls on the screen. Children lose interest in their studies and their ability to memorise is lessened. They are slow to understand and think.

Gambling

Islaam considers all forms of gambling among unlawful sports and pastimes. Betting includes every game that involves two groups of players, one is an unfortunate loser, the other a lucky winner. The Noble Qur-aan has declared it unlawful.¹ The wisdom behind the ban on gambling is brought about in this argument. Gambling slowly grows into a habit, and the habitual gambler gives up his effort to earn a livelihood. One lives on hope and expectation. Many a happy

1 Suurah Maa-i-dah, 5:90-91.

household has been destroyed because of this evil. Well-to-do people become poor. The honourable suffer debasement. It causes envy and jealousy among people. A gambler is unmindful of salaah, dhikr of Allaah and other pious deeds. Evil habits are developed. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, said on seeing people play checkers or draughts, "Their hearts are inattentive and their tongues are occupied in lewd jabber and speaking lies."¹

Gambling and playing games of chance are the worst forms of sin. They eat away one's time and endeavours. A gambler becomes lazy, a recluse and shuns a lawful occupation. He becomes inclined to criminal activity, becomes restless and suffers from many illnesses. Nerves become wrecked and one may become mad or commit suicide. Often, self-honour and the honour of the country is imperilled.

Prize bonds and prize tickets are a form of gambling, and, therefore, unlawful. This pronouncement does not change even if the prizes are promoted by a welfare organisation or an individual. It is essential that the sharii'ah (شريعة) be followed to achieve a pious ambition. To use all avenues to collect for welfare funds is a non-Muslim innovation. Just as we may not steal or plunder to attain a pious ambition, we cannot condone prize schemes to promote a noble cause.

To wage a bet in sports, no matter what game it may be, is a form of gambling. However, those games are exempted that are played as a part of military exercises (where no gambling is involved), to keep the forces prepared and alert. The sharii'ah permits betting in the use of modern weaponry provided the prize is offered by a non-participant, or by one of the players, not both.² However, if two

1 Bayha-qii.

2 As-haabus Sunan and Ahmad.

groups get prizes and arrange that the winner will take both prizes, then the whole thing is considered a bet and becomes haraam. Horse racing organised on these terms are said to be the horses of the devil. But, it is lawful if a third party offers the prizes and the aim is to boost the moral of the participants and prepare them for combat. Such a third party may be the government itself, any of its ministries or any other patron.¹ Islaam has declared some sports unlawful because they have an injurious influence on the spiritual, moral or social life of an individual or society. Other sports have been declared lawful which allow Muslims to enjoy themselves and keep alert and strong. They may put in some practise for jihaad. We have the permission of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, to take part in such sports that may amuse ourselves.²

Sports that are permitted

Competitive racing. The Sahaabah, Radiyallaahu 'Anhum, vied with each other in racing events. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, did not object to this activity. In fact, he competed with Sayyiditinaa 'Aa-i-shah, Radiyallaahu 'Anhaa, in this sport.³

Wrestling

The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, wrestled with Sayyidinaa Rukaanah (سَيِّدِنَا رُكَانَةَ) and felled him many times.⁴

Archery

When the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, observed people engaged in archery, he encouraged them. "Carry on," he would say, "I am with you!" However, one may not aim at animals in

1 Ahmad.

2 Bukhaa-rii.

3 Ahmad, Abuu Daawuud.

4 Abuu Daawuud.

practising this sport. A curse descends on the person who does so.¹ Also, having animals fight each other is strictly forbidden.²

Lancing and javelin throwing

The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, allowed some people from Habshah (حَبَشَة) (Abyssinnia - Ethiopia) to throw the javelin in a portion of the Masjidun Nabawii. He let Sayyiditinaa 'Aa-i-shah, Radiyallaahu 'Anhaa, see the game.

Horse riding

Equestrian competition and training horses are not disallowed sports and do not fall under the category of negligence.³

Hunting

It is lawful to hunt flying birds and land animals.⁴ However, one may hunt with a sword, spear or an arrow, i.e. a weapon⁵ that inflicts injury, or by a trained animal or hunting birds.⁶ It is not permissible to hunt animals merely for sport or enjoyment. The purpose of the hunting must be to eat the meat or to derive benefit therefrom.⁷ One is not permitted to hunt in the state of ihraam during hajj or 'umrah.⁸ The weapon used for hunting must be one that penetrates or injures. It is prohibited to hunt by applying pressure or by jerking. Thus an animal killed by a gun, pistol or rifle will be unlawful.⁹ The hunter must utter Allaah's name, saying "Bismillaah" when shooting or releasing hunting dogs (hounds) or birds of prey. Then he must

1 Bukhaa-rii and Muslim.

2 Abuu Daawuud, Tirmidhi.

3 Tabraa-nii.

4 Suurah Maa-i-dah, 5:96.

5 Suurah Maa-i-dah, 5:14.

6 Suurah Maa-i-dah, 5:4.

7 Nasaa-ee, Ibn Hibbaan.

8 Suurah Maa-i-dah, 5:96.

9 Bukhaa-rii and Muslim.

slaughter the hunted animal before it dies,¹ otherwise, according to the Hanafiis, the animal is not halaal (lawful). If the animal falls into water and is retrieved dead, such an animal is haraam (unlawful) to consume, because it may have drowned.²

Desist from blind imitation

Blind imitation, or copying others without understanding, is undesirable. It is a sign of spiritual and psychological bankruptcy and lack of confidence in oneself. People who ape others blindly, lose themselves in the personalities of their idols, and yield to the trials of this temporal life. One begins living an arrogant life. Too much attention is given to appearance, dressing and personal make-up. One adopts those libertarian ideas that are practised in one's environment. When this malady takes over a nation as a whole, destruction and annihilation become its lot.

They lose the basic factors of existence, because they have become an ungrateful and disobedient people.

When General de Gaulle became the head of his government, he asked the chief of his police force to disband centres of sinful activity. The indulgence of the French in evil habits was cited as a reason for the debacle of France in the Second World War.

Those who heedlessly imitate the lives of others are unable to meet their obligations and duties, or to participate in economical and cultural progress. They suffer from a weakening memory. They wreck their personality and conduct. They forfeit their identity. There are other side-effects of this tendency, like various unheard-of illnesses.

1 Suurah Maa-i-dah, 5:4.

2 Bukhaa-rii and Muslim.

Islaam rejects outright the blind imitation of other people. A hadiith declares that such people are outside the fold of Islaam,¹ A curse is declared on women who take up the appearance and style of men, and on men who adopt feminine behaviour.² The command is to distinguish our behaviour and way of living from other people.³ It is wrong to be a yes-man or a servile follower.⁴ Muslims must not adopt, without deliberation, the character, manners, habits and dress of other people. However, the 'ulamaa are unanimous in declaring lawful the pursuance of studies in modern sciences, medicine, engineering and physics, and current atomic and warfare techniques.⁵

Behaviour that women take after insensibly

- In their imitation of alien behaviour, many women emerge in public in revealing garments; their physical features are very obvious. Such women will not go to jannah or catch a whiff of its fragrance.⁶
- They wear black clothing when there has been a death, or in times of distress, copying the Christians and the Shii'ah.
- At marriages and festivities, they sing songs and dance, imitating non-Muslims.
- Their attire is similar to men by wearing trousers or something similar and calling it by another name. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, has said, "One who imitates a nation is from them."⁷

1 Tirmidhii.

2 Bukhaa-rii, Abuu Daawuud, Tirmidhii.

3 Bukhaa-rii and Muslim.

4 Tirmidhii.

5 Suurah Anfaal, 8:60, Tirmidhii, 'Aska-rii.

6 Muslim.

7 Ahmad, Abuu Daawuud.

- They swear an oath in the name of someone other than Allaah Ta'aalaa. They use swear words when discontented and angry.
- Boys take a fancy to the ways of girls and copy their gait. They wear long hair and ear-rings in the feminine manner.
- Our young boys and girls have begun to resemble one another. The blind following of fashions has become widespread. Murabbiis should eradicate this tendency tactfully in an Islaamic manner.
- Girls meet their brothers-in-law or cousins unveiled with their heads uncovered.

Sayyidinaa 'Abdullaah bin 'Umar, Radiyallaahu 'Anhu, quoted, Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, as having said, "Allaah's curse is on males who imitate females, and females who imitate males."

A person from Hudhayl (حَذِيل) narrates, "I observed that the house of 'Abdullaah bin 'Amr, Radiyallaahu 'Anhu (عَبْدُ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ), was outside the haram (حَرَم) boundary, and his masjid was in the haram area. He says, "I was once sitting by 'Abdullaah. Umm Sa'eed bint Abuu Jahl (أُمُّ سَعِيدِ بِنْتُ أَبِي جَهْلٍ) passed with a bow hanging and walking like a man. 'Abdullaah asked, "Who is this woman?" I said, "She is Umm Sa'eed bint Abuu Jahl." He said, "I heard Rasuulullaah, Sallallaahu 'Alayhi Wasallam, say, 'Those women are not from us who resemble (imitate) men, nor those men who resemble (imitate) women.'"¹

Warn against wicked companions

One of the main causes of deviation among children is evil company. If the child is slow to pick up and lacks proper moral upbringing, the effect of an immoral company is more pronounced.

¹ Ahmad, Tabraa-nii.

Therefore, keep your children away from wicked and evil friends so that they remain upright.

Warn against immodesty and bad manners

It is the duty of parents to tell their children of the damaging results of these habits. Some of these are:

- Lying,
- tale bearing,
- abusing,
- licentiousness,
- cigarette smoking,
- masturbation,
- taking narcotics,
- using intoxicants,
- adultery and sodomy.

If murabbiis are lax in their supervision, the children will be ruined and there will be no hope of reforming them.

Warn against unlawful acts

Remember, only that is lawful what Allaah Ta'aalaa has allowed, and all that is unlawful what He has forbidden. A ruling by man cannot turn the lawful into unlawful, or the other way around. Those who hold contrary opinions are irreligious and are atheists. One who obeys such persons are criminals.¹ The Jews and Christians delegated power and authority to their monks and popes to declare the unlawful as lawful, and the lawful as forbidden. The Noble Qur-aan censures such people.² They hold obedience to these religious men as a form of worship.³ Those polytheists who overrule

¹ Suurah Shuu-raa, 42:21.

² Suurah Taubah, 9:31.

³ Tirmidhii.

the injunctions of Allaah Ta'aalaa, and declare a thing lawful and another unlawful to suit their whims, are looked down upon.¹ Therefore, make it very clear to the child that only Allaah Ta'aalaa decrees what is lawful and unlawful.²

Foods that are unlawful:

- a dead animal, carrion, blood, pork;
 - an animal on which a name other than Allaah is uttered at the time of sacrifice;
 - an un-slaughtered animal;
 - an animal that is killed by jerking or strangling;
 - an animal that another wild animal has eaten;
 - an animal that is sacrificed in the name of deities besides Allaah Ta'aalaa.³
1. A dead animal or bird is one that has died a natural death. It may have suffered a chronic disease for a long time, or may have acquired it recently, or may have consumed some poisonous substance. Therefore, its meat is harmful to eat.
 2. By instinct, blood is repulsive. It contains germs. Like dead animals, it is also harmful and injurious to health.
 3. The flesh of swine is inherently unclean and unhealthy. A peculiar type of worm will infect the stomach of the eater and disturb the digestive system. Pork digests slowly and with difficulty. People who eat pork (or anything that is haraam) become shameless and dishonourable.
 4. An animal that is slaughtered on an altar, at which a name, beside that of Allaah is invoked, is unlawful.

1 Suurah Yuunus, 10:59.

2 Suurah An'aam, 6:119.

3 Suurah Maa-i-dah, 5:3.

5. Carrion, or dead animals, include animals that were strangled to death, or that strangled themselves to death, or were killed by jerking or twitching, or by continuous beating with a staff or rod; or which died from a headlong fall; or were killed by the horns of another animal; or which died because a wild beast had partially eaten it.
6. However, any of these animals are lawful if found alive and slaughtered according to the shar'ee (شَرْعِي) method.
7. The sharii'ah (شَرِيعَة) has excluded dead locusts from the list of the unlawful foods.¹
8. If a person has nothing to eat and is in a helpless situation, he may eat a dead carcass subject to two conditions.
 - This exemption is allowed only to save a human life.
 - There must be no element of enjoyment and tastefulness in consuming the meat.
 - Only such an amount may be eaten as is necessary for survival.²

These are also haraam to eat:

Donkeys, savage beasts, lions, leopards, panthers, wolves, etc. Birds that tear up prey with their claws, like vultures, hawks, falcons and eagles, are unlawful.³

However, if such an animal or bird is slaughtered according to the sharii'ah, its hide is regarded as pure, and it may be put to beneficial use, like tanning and using it.

1 Shaa-fi-ee, Ahmad, Ibn Maajah, Daar Qutnii, Haakim.

2 Suurah Baqarah, 2:173.

3 Bukhaa-rii and Muslim.

An animal that is not sacrificed in an Islaamic way is haraam. Examples are animals that are slaughtered:

- by electric shock,
- by an atheist,
- by a fire-worshipper,
- by an idolater.

The correct method of sacrifice is to lay down the animal, or keep it standing, and use a sharp knife and slaughter it in such a way that blood flows out of the veins. The cut is applied on the throat so that the two thick veins around the alimentary canal and the trachea in the neck are severed. Where an animal has fallen down in a well, or a camel runs away and the owner cannot catch it, also if an animal attacks a person and it becomes necessary to shoot it, the owner may follow the procedure of hunting. It will be enough for him to inflict a wound on any part of the animal with a weapon (arrow, bullet, etc.), and thereafter to slaughter the animal. It will be lawful then to partake of such meat. However, if it is found, that the animal had died before it was slaughtered, then it is haraam to eat it.

When slaughtering an animal, utter the name of Allaah before slaughtering.¹ The person who sacrifices the animal must be a Muslim. The animal is unlawful if the person who slaughters it is a non-Muslim, atheist, Zoroastrian, or idolater.

An animal that is killed by jerking, twisting or strangulation is haraam. So is an animal that is slaughtered by a person who does not profess any religion. Slaughtering animals in an un-Islaamic way and packing the meat in tins in atheist countries is also haraam. Ghee (clarified butter) derived from the fat or milk of swine is haraam.

1 Suurah An'aam, 6:118, 121, Bukhaa-rii and Muslim.

Basically, a claim by a non-Muslim that a certain thing is halaal cannot be regarded as halaal.

However, in the opinion of all the 'ulamaa, imported fish is lawful. Fish that has died a natural death is haraam.¹

Use of wine and narcotics

The 'ulamaa are unanimous that wine and narcotics are haraam. Any drink that intoxicates and numbs the senses, whether it is prepared from fruit, barley or any other ingredient or substance, is haraam.² Intoxicants are haraam, irrespective of the quantity, even if it is a drop or less.³ The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, prohibited the sale or purchase of intoxicants, and marketing it in any form, even if the deal is with a non-Muslim. In the same manner, the import and export of intoxicants, or its transfer from one place to another, is haraam.⁴

It is haraam to sell grapes to the producer of wine.⁵ It is prohibited to go to a gathering where alcohol is served and to sit with the people who consume it.⁶ It is not correct to use alcohol as medicine.⁷ However, those medicines may be used that contain a small percentage of alcohol as a preservative on conditions that:

- Unless the medicine is taken, the health of the patient might deteriorate.
- A substitute medicine free from the unlawful ingredient is not available at the time and the medicine is prescribed by an expert and experienced physician.

1 Bukhaa-rii and Muslim.

2 Bukhaa-rii and Muslim.

3 Ahmad, Abuu Daawuud, Tirmidhii.

4 Abuu Daawuud, Tirmidhii.

5 Tabraa-nii.

6 Suurah Nisaa, 4: 140 and Ahmad and Tirmidhii.

7 Muslim, Ahmad.

Islaam does not create hardship but it promotes convenience for its adherents.¹

Unlawful dressing

Islaam permits a Muslim to keep himself and herself in a reasonable style and fashion. Clothes and dress are created for human beings² who must exercise moderation in their use.³ Islaam commands us to keep ourselves neat and clean⁴ and to be careful of outward appearances. It urges one to be clean and in a presentable outfit when attending gatherings like the jumu'ah and 'eiid salaah.⁵ An affluent person must reflect Allaah's bounty when dressing.⁶ The hair of the head and beard must be combed and groomed.⁷ Do not disfigure the face, but use things that are lawful.⁸

Islaam has forbidden certain modes of make-up of the facial features and apparel for certain significant reasons. Some of these unlawful attire and articles are:

- It is unlawful for men to use gold or silver.⁹
- It is unlawful to eat in silver utensils.¹⁰
- Pure silk that is produced from silkworms is unlawful for men.
- Artificial silk may be worn; as may cloth made partially of silk and other materials, both being of equal weight;
- or cloth on which only the flowers and patterns are made of silk;
- or a garment that is stitched with thread of silk;

1 Suurah Baqarah, 2:173.

2 Suurah Aa'raaf, 7:2 6, 3 1.

3 Suurah Furqaan, 25:67, Bukhaa-rii.

4 Ibn Hibbaan, Tabraa-nii, Abuu Daawuud.

5 Nasaa-ee.

6 Abuu Daawuud.

7 Maalik.

8 Suurah Aa'raaf, 7:32.

9 Ahmad, Abuu Daawuud, Nasaa-ee, Ibn Maajah.

10 Bukhaa-rii.

- or a garment that has patches of silk cloth on it;
- or, the cloth has silk in it, if it does not exceed the percentage of the non-silk thread.
- As long as silk is not the same weight as the other material, men may wear such garments.¹
- Men may wear silk under special circumstances, when, for example, it becomes necessary owing to a skin ailment, or because of an unbearable winter, or if they have at that moment no other garment to wear.²
- While men are prohibited from wearing gold or silver, women may wear these articles. Men, however, may wear a ring of less than 3.25 gram silver.³
- It is haraam for women to resemble men in appearance and style. Likewise it is haraam for men to resemble women in appearance and style. Such men and women have been cursed.⁴
- It is haraam to wear clothing for deceit, show and arrogance.⁵ Allaah Ta'aalaa will not look mercifully on the person who arrogantly dresses in a haughty manner and walks with overflowing apparel (i.e., garments below the ankle) that trails on the ground.⁶
- It is haraam to alter what Allaah has created.⁷ People who tattoo themselves, thin the teeth, or tattoo their head and face with blue (or another colour) patterns, or seek beauty by resorting to plastic surgery, are cursed. However, surgery may be done to remove psychological pain, like the abnormal growth of a sixth

1 Abuu Daawuud.

2 Bukhaa-rii.

3 Bukhaa-rii.

4 Bukhaa-rii, Ashaabus-Sunan, Ahmad, Tabraa-nii.

5 Ahmad, Abuu Daawuud, Nasaa-ee.

6 Bukhaa-rii and Muslim.

7 Muslim.

finger, or to remove a tumour or glands to achieve cleanliness, like paring the nails or shaving the hair under the navel (private parts) etc.

- It is haraam to shave off beards. We are commanded to clip moustaches and grow beards.¹ All the four celebrated Imaams agree that it is fard to grow the beard, and haraam to shave it. However, a beard must not be grown longer than the length of a fist. It must not be grown so long that it looks unseemly.
- It is haraam for both men and women to use utensils made of gold or silver. People who eat or drink from such vessels fill fire in their bellies.²
- Pictures of living things and idols are strictly haraam. People who draw, paint or sculpt such things will be severely punished on the day of qiyaamah.³ They will be required to infuse their drawings, sculptures etc. with life.⁴ The angels of mercy do not visit places with pictures, or photographs or where there is a pet dog.⁵ The hadiith commands the erasing of pictures of living things.⁶ Pictures and idols are haraam, whether they are in the form of statutes or photographs. When Makkah Mukarramah was liberated from the idol-worshippers, the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, entered the House of Allaah only after all the idols there were removed.⁷ He had deputed Sayyidinaa 'Umar, Radiyallaahu 'Anhu, to remove them.⁸ Pictures of inanimate objects⁹ and toys for children that are not

1 Muslim, Ibn Ishaaq, Ibn Jariir, Ahmad, As-haabus-Sunan.
 2 Bukhaa-rii and Muslim.
 3 Bukhaa-rii and Muslim.
 4 Bukhaa-rii and Muslim.
 5 Bukhaa-rii and Muslim.
 6 Muslim, Abuu Daawuud, Tirmidhii.
 7 Bukhaa-rii.
 8 Abuu Daawuud.
 9 Bukhaa-rii and Muslim.

images of idols, are not included in the purview of this restriction. Dolls made of cloth that are not true images are exempt.¹

- Photographs are haraam but due to circumstances photographs for passports or identity documents are permitted. It is a sin to keep in the house pictures of parents, grandparents or children, etc.

The unlawful beliefs of the jaahiliyyah (days of ignorance)

No one knows the unseen except Allaah. He may let the Rasuuls know of the unseen whenever He wishes.² A person who claims to have knowledge of the unseen is a liar,³ because such knowledge is neither possessed by humans nor jinn.⁴ It is not permissible to seek the opinions of soothsayers and astrologers. The salaah of such people are not accepted for forty days.⁵ Such persons are regarded as refuters of the deen of Muhammad, Sallallaahu 'Alayhi Wasallam.⁶

It is not lawful to divine or to look into the future by casting arrows.⁷ In the days of jaahiliyyah, Arabs tried to ascertain the wishes of the gods, or hoped to foretell the future by divining arrows. This practice is offensive.⁸ The sharii'ah shows that the way to seek guidance is through istikhaarah (استِخَارَة).

Magic and sorcery are unlawful. They are destructive.⁹ A sorcerer and anyone who obtains his services are outside the fold of the Muslim community and deprived of jannah.¹⁰ Islaam commands the

1 Bukhaa-rii and Muslim.
 2 Suurah Jinn, 72:26-27.
 3 Suurah Naml, 27:05.
 4 Suurah Saba, 34:14.
 5 Muslim.
 6 Bazaar.
 7 Suurah Maa-i-dah, 5:90.
 8 Tabraa-nii.
 9 Bukhaa-rii and Muslim.
 10 Bazaar, Ibn Hibbaan.

recital of Suurah Falaq (qul a-'uudhu birabbil falaq) and Suurah Naas (qul a-'uudhu birabbin naas), as a means of safety from trials and tribulations.¹

The use of ta'wiidh - tamiimah (amulets and charms) is unlawful if it contains words of kufr or shirk, or where assistance of another god besides Allaah Ta'aalaa is sought, or ambiguous words are used.

It is haraam and a great sin to cast spells or set aside shells as part of seeking a cure for an ailing person, to ward off an evil eye; or to repel a misfortune. However, a ta'wiidh wherein the Qur-aanic aayaat, mathuur (مَآثُور) du'aas or the Asmaaul Husnaa (أَسْمَاءُ الْحُسْنَى) are written may be worn or damm (دَمَم) (blowing after recital) made.

However, when making damm keep in mind the following:

- Words recited must be from the Qur-aan or the names or attributes of Allaah.
- Meanings of the words must be clear, whether the language is Arabic or any other one.
- The belief must be that the recital itself cannot have an effect, but the one granting an effect is Allaah Ta'aalaa.

The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, recited the following du'aa for the protection for Sayyidinaa Hasan and Sayyidinaa Husayn, Radiyallaahu 'Anhum.

أَعُوذُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ ، وَمِنْ كُلِّ
عَيْنٍ لَآمَةٍ .

A'oo-dhu-ku-maa bi-ka-li-maa-til-laa-hit taam-ma-ti, min kul-li
shay-taa-niw wa-haam-ma-tin, wa-min kul-li 'ay-nil laam-ma-tin.

1 Bukhaa-rii and Muslim.

I seek the refuge of Allaah for both of you through His perfect words from every devil, every vicious creature and every eye that casts a spell.

It is haraam to ascribe an ill omen to anything. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, said: "A person who attaches an evil omen to an event or thing, is not of us."¹ In the days of jaahiliyyah, the Arabs attributed ill omens to the crowing of crows, the hooting of owls, and the flying of birds from right to left. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, explained the absurdity of this superstition. He said that such things had no effect in conferring benefits or in fending off destructive forces or their harmful effects. He said, "Everything is in the hands of Allaah."² Thus, it is unlawful to give credence to an evil omen. The Supreme Doer of everything and the True Executor is Allaah alone.

Unlawful ways of seeking a livelihood

There were various types of trade and financial practices in vogue when our master, Muhammad, Sallallaahu 'Alayhi Wasallam, became a nabii. Islaam let some remain while some were rejected because they were unjust and violated the principles of sharii'ah. Some of the outlawed practices are:

It is forbidden to buy or sell an unlawful thing. The earnings thereof are unlawful too.³ Contraband includes wine, images and statues of animate objects, pigs, musical instruments, lottery tickets and the (Christian) cross. These are prohibited because the Muslim community must remain free from harm psychologically, economically and morally.

1 Bazaar, Tabraa-nii, Abuu Daawuud, Ibn Hibbaan.

2 Ibn 'Adii, Bayha-qii.

3 Ahmad, Abuu Daawuud.

It is unlawful to engage in uncertain transactions of merchandise.¹ This means a transaction in which the seller has no power over the wares. We have the example of fish that are in a stream or in the ocean; we do not know if any fish will be caught or not. A similar example is of birds. Such transactions give rise to disputes. One of the parties may cheat and there may arise a lack of confidence among the traders.

It is illegal to sell on the expectation of price increases.² Islaam lets traders fix the prices of their commodities and does not interfere in their affairs.³ However, prices may be pre-determined in particular situations, when traders exploit consumers by creating artificial shortages.

It is unlawful to hoard merchandise. A hoarder sins, and is described as accursed with whom Allaah has nothing to do.⁴ Hoarding means to retain merchandise that consumers need most, in order to dispose of it later at a higher price. Another form of hoarding occurs when a local trader sells for a visiting seller from another city, so that the goods sell at a higher price than the visiting seller himself would have normally sold it.

It is unlawful to sell fraudulently. A hadiith says that a fraudulent seller is not from us.⁵ Fraudulent buying and selling is forbidden.⁶ Those who take false oaths deprive themselves of blessings (of Allaah Ta'aalaa) in their dealings.⁷ It is a grave sin to knowingly take a false oath. One must know that, even when speaking the truth,

1 Ahmad, Tabraa-nii.

2 Ahmad, Ibn Hibbaan.

3 Ahmad, Abuu Daawuud, Tirmidhii.

4 Ahmad, Haakim, Ibn Abii Shaybah, Muslim, Ibn Maajah.

5 Muslim.

6 Haakim and Bayha-qii.

7 Bukhaa-rii.

it is prohibited to swear an oath. To give short measure or weight is also regarded as fraud.¹ Sayyidinaa Shu'ayb, 'Alayhis Salaam (سَيِّدِنَا شُعَيْب عَلَيْهِ السَّلَام), asked his people to desist from this evil practice.²

It is a sin to buy or sell stolen or plundered merchandise. If the buyer or seller is aware of this fact, both will be sinning.³

It is haraam to earn a livelihood from interest or gambling.⁴ A curse befalls all those involved in interest, be it receiving, giving, writing or witnessing interest transactions.⁵ Every form of interest is prohibited.⁶ Dependence on income from interest upsets the balance between effort and profit ratio. The person who lives on an income from interest, loses an initiative to work, and does not put in an effort. The morals of society tend to decline. There is a lack of co-operation among various members of the society. Egoism and selfishness replace the virtues of sacrifice and love for others.

Because of interest, society splits into two opposing classes. One class, because of their wealth and status, oppress people. The other class, comprising the weak and poor, have their hard-earned money devoured. Therefore Islaam declares interest as haraam.

Islaam sanctions other ways of making money to keep its members free from dealing in interest. Mudaarabah (مُضَارَبَة) is one of them. It is based on the principle that if one person invests his capital, and another puts in labour, the profit is divided between

1 Suurah Mutaffiin, 83:1-6.

2 Suurah Shu'a-raa, 26:182.

3 Bayha-qii.

4 Suurah Baqarah, 2:278, 279.

5 Muslim, Ahmad, As-haabus Sunan.

6 Suurah Baqarah, 2:275.

them in a manner determined beforehand. If they suffer a loss, the investor must bear it.

Bay' Salam (بَيْعَ سَلَمٍ) is another example whereby a person demands a fair price and full cash payment against a promise to deliver the seller's produce in season. It is lawful to sell on credit at a price higher than the cash price.

Qard Hasanah (قَرْضُ حَسَنَةٍ) is a loan without interest. Institutions may offer this facility. Centres are established that disburse zakaah and charity to the destitute, the poor, and the wayfarers. Their immediate needs are met thereby. In this way Islaam enables each individual to live honourably and keep away from that which is unlawful.

The unlawful habits of the jaahiliyyah

Many of the habits and distasteful customs of the days of jaahiliyyah prevail today among Muslims. They take them to be noble and pursue them with dedication. Some of these obnoxious customs are:

Extending support because of relationship, tribal or party loyalty. This custom is prominent among people who are religiously backward. They support their own people whether they are right or wrong. This behaviour is contrary to Islaamic teachings. Those who propagate tribalism, kinship, or clannishness, and kill and die for it, are not from among the Muslims.¹ Islaam teaches if a brother is a tyrant, prevent him from being cruel to others. If one is a victim of cruelty, hold the hands of (stop) the tyrant and thus help the victim.² The Noble Qur-aan commands one to be just under all circumstances.³

1 Abuu Daawuud.

2 Bukhaa-rii.

3 Suurah Nisaa, 4:135.

Pride of lineage

To have pride of lineage and genealogy. This is a deed of those who do not have a great share in benevolent and virtuous deeds. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, gave a serious warning to such people. He has described them as most base of people.¹ He insisted that all people are equal. If anyone enjoys superiority, it is on the basis of superior taqwaa and piety, and not because of pedigree or genealogy.²

Lamenting over the dead

One of the residual customs of the days of jaahiliyyah is to mourn the dead by slapping and scratching one's own face, tearing the collar or front portion of the garment, and wailing loudly. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, has excluded such persons from the fold of the Muslim community.³ However, it is permissible to mourn without wailing and lamentation. One may cry softly and shed tears. It has been affirmed that the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, wept.⁴ It is forbidden to dress in black or wear clothes that signify mourning or sorrow, and to desist from wearing new clothes. Imitating others is strongly prohibited.⁵

Laying wreaths of flowers on a dead body, coffin or on a grave is a non-Muslim custom. An unnecessary expenditure is incurred. However, a flower-bearing plant or a tree may be planted at the grave, provided that in so doing the customs of non-Muslims are not imitated.⁶ To place a photograph of a dead person in a house or

1 Abuu Daawuud, Tirmidhii.

2 Bayha-qii.

3 Bukhaa-rii.

4 Bukhaa-rii.

5 Tirmidhii, Ahmad, Abuu Daawuud.

6 Muslim.

anywhere else is an un-Islamic custom. It is sinful to keep a photograph without a valid reason.

It is sinful to play sorrowful music on a bereavement. Not only does it imitate non-Muslim behaviour, but music in itself is haraam. At the time of ta'ziyah (تَعْزِيَة) (paying condolences), while the Qur-aan Kariim is being recited, it is most disrespectful to smoke a cigarette. It shows disrespect for the Words of Allaah Ta'aalaa.

It is haraam to build a tomb or an edifice over a grave.¹ A stone may be placed over the grave to identify it. Heirs of a deceased person may build a masjid, a madrasah, a hospital or an inn, or sink a well for the i-saali thawaab (إِصْالِ ثَوَابٍ) (conveying of good deeds) of the deceased. This is a means of sadaqah jaariyah (صَدَقَةٌ جَارِيَةٌ) (continuous charity - i.e. reward).²

Another remnant of the days of jaahiliyyah is to play music, sing songs, dance and serve wine. It is a grave sin and an unlawful act.

In some societies, a child may be imputed to a man who is not the biological father. This is a sinful practice.³ Those who do so will not enter jannah.⁴

It is also haraam to conceive babies by induced fertilisation. Children born through artificial insemination, commonly known as 'test tube' babies, is also haraam. However, one may rear and educate an orphan child provided it is attributed to its father. The person who adopts and rears an orphan child, will earn a reward. However, an adopted child will not inherit from foster parents. As long as a foster

1 Muslim.

2 Bukhaa-rii.

3 Bukhaa-rii and Muslim.

4 Bukhaa-rii and Muslim.

parent lives, the adopted child may be given whatever one chooses, but one cannot leave an adopted child more than one-third of one's estate in one's will.

Another custom of the days of jaahiliyyah is to consume the mahr (مَهْر , صَدَاق) (dowry) of girls and deprive them of their share of inheritance.

Dowry is the rightful property of women. It is not legal for a father, brother, husband or another relative to deny a woman her share of inheritance.¹ The person who does so commits a sin. It is a grave sin to seize assets that do not belong to one, and a great sin to consume something which is haraam. Allaah Ta'aalaa only accepts that wealth which is pure.² The du'aa of a person who consumes haraam is not accepted. A body that is nourished by haraam will burn in jahannam.³

1 Suurah Nisaa, 4:7, 20.

2 Muslim.

3 Bayha-qii, Abuu Nu'aym.

Chapter 14

Some important proposals

Encourage a child to seek a suitable mode of living

A duty rests on the murabbii (مُرَبِّي) to awaken in a child an interest to seek an independent living in industry, the professions, agriculture, depending on the child's aptitude. The lives of the Noble Ambiyaa, 'Alayhimus Salaam, provide us with excellent examples of lawful work. They worked in the fields of their choice. Thus, Sayyidinaa Nuuh, 'Alayhis Salaam learnt the art of boat-making and Allaah ordered him to construct a boat.¹ Sayyidinaa Daawuud was adept in making armours.² Sayyidinaa Muusaa, 'Alayhis Salaam, tended sheep for his father-in-law under the terms of his marriage.³ Even Nabii Muhammad, Sallallaahu 'Alayhi Wasallam, looked after sheep and engaged in trading.⁴ To earn one's livelihood through labour is the best form of 'ibaadah. Islaam regards labour as sacred, respects the labourer and commands that a person should travel to seek provision.⁵

Islaam frowns on a person who shrinks from working or who sits idle. It cautions against such attitudes,⁶ and calls it shameful. Therefore, side by side with education, let a child develop a technical skill so that lawful sustenance may be earned. Ibn Siinaa writes that when a child has learned to read the Qur-aan, probe the child's capabilities and give guidance accordingly. If the child

1 Suurah Huud, 11:37-38.

2 Suurah Ambiyaa, 21:80, Suurah Saba, 34:10-11.

3 Suurah Qaṣaṣ, 28:27-28.

4 Bukhaa-rii.

5 Suurah Mulk, 67:15, Suurah Jumu'ah, 62:10, Ahmad, Ibn 'Adii, Tirmidhii, Bukhaa-rii, Ibn Maajah, Tabraa-nii, Bayha-qii.

6 Ibnul Jawzii, Sa'eed bin Mansuur.

yearns for more knowledge, let him learn, otherwise let him excel in the arts for which he has a passion. Our salaf saaliheen gave great importance to learning calligraphy and writing. When a girl reaches adolescence, teach her such skills as will help her in her future life. She will become a mother and wife. She must be taught to rear children, household duties, to stitch, sew and to prepare meals. Islaam has exempted females from strenuous responsibilities. For example, from warfare, construction, or steel and other heavy industries, which are against feminine dignity. Women must also not work in environments like offices etc., where men and women mix, because it may corrupt social behaviour, which Islaam strictly disapproves of. In granting females dignity Islaam has exempted women from such occupations, so that their femininity may be preserved and their status elevated.

Keep in mind the natural aptitude of the child

A murabbii (مُرَبِّي) must observe the inclination of his progeny and investigate which careers are suitable. Children are not alike. They all have different levels of intelligence, strengths and temperament. If an intelligent child is disposed to pursue higher studies, provide opportunities and means to achieve that goal. Give assignments appropriate to a child of average mind and body. If the child is not mentally bright, select an occupation that matches the child's understanding.¹ The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, made du'aa for such parents.²

Provide the child with an opportunity to play

Islaam truly is a living religion. It treats people on the basis that they are human. Humans possess heartfelt desires, sentiments and an

1 Tabraa-nii.

2 Abuus Shaykh.

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4 Bukḥaa-rii.

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1 Ṭabaraa-nii.

2 Abuus Ṣhaykh.

innate nature. It never commands its adherents to remain constantly in remembrance of Allaah Ta'aala, to keep silent, or remain all the time in the worship of the Almighty Creator. It takes cognisance of the innate desires and needs of men when they are happy, at play, and in a lighter mood, provided they stay within the limits set by Allaah Most High. Some of the Sahaabah, Radiyallaahu 'Anhum, contemplated relinquishing all worldly enjoyment and engrossing themselves in 'ibaadah, and to abstain from any type of amusements, even from a distance. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, guided them to the correct path in this matter and explained to them that everything has its proper time.¹

Once, on seeing Sayyidinaa Hasan and Husayn poised on the shoulders of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, Sayyidinaa 'Umar, Radiyallaahu 'Anhu, remarked, "What an excellent transport they are mounted on!" The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, replied, "The two riders too are very worthy!"²

Sayyidinaa Jaabir (سَيِّدِنَا جَابِر) recounted the time when he visited Nabii, Sallallaahu 'Alayhi Wasallam, and was invited to partake of food. On their way they saw Sayyidinaa Hasan and Husayn playing with other children. The Noble Rasuul outpaced the other children and spread out his hands to catch them, but they began running in different directions. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, caught them and embraced and kissed them.³

Once, the Noble Rasuul sent Sayyidinaa Anas, Radiyallaahu 'Anhu, on an errand. On the way he passed some children playing,

1 Muslim.

2 Abuu Ya'laa (أَبُو يَعْلَى).

3 Tabraa-nii.

so he paused to watch them. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, soon arrived and held him by the nape. He asked him if he had attended to the task assigned to him. He replied that he would do it now. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, did not reprimand him. Sayyidinaa Anas, Radiyallaahu 'Anhu, served the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, for ten years during which period Nabii, Sallallaahu 'Alayhi Wasallam, never uttered a harsh word to him.¹

Children must be allowed to play when they return home from madrasah, so that they may shed off any tiredness. However, make sure that they do not occupy themselves to such an extent that they overlook their obligations and engross themselves in play only.²

Co-ordinate the child's activities at home, masjid and madrasah

This is an influencing factor on the practical, spiritual and physical personality of the child.

The responsibility at home is focused first on physical training. The person who does not meet the rights of children and overlooks their feeding, sins gravely.³

In Islaam the message of the masjid focuses on the spiritual upbringing of the child. Therefore, offering salaah with jamaa'ah (congregation) and tilaawah (تِلَاوَة) (recital) the Qur-aan Majiid are a source of spiritual benefit and attain the unending mercies of Allaah Most High. The reward for performing salaah with jamaa'ah (congregation) is twenty-five-fold. With every step towards the masjid, one's rank is elevated one degree, and one sin is forgiven. As

1 Muslim.

2 Muslim.

3 Muslim, Abuu Daawuud.

long as one remains at the place of salaah in the masjid, the malaa-ikah (مَلَائِكَة) (angels) make du'aa for him.¹ Peace descends on those who engage in the tilaawah (تِلَاوَة) (recital) of the Qur-aan Kariim. The angels surround them and Allaah Most High remembers them in the assembly of malaa-ikah.²

The foremost responsibility of the madrasah is to impart scholarly training. Knowledge plays a great role in building the personality and nobility of a person.

Islaam attaches great importance to knowledge. One who leaves home in pursuit of knowledge is counted among those who have gone out in the cause of Allaah. Allah Ta'aala eases the path towards jannah for that person.³

The malaa-ikah (مَلَائِكَة) spread their wings for a student of knowledge.⁴ The superiority of a scholar over a worshipper is like that of the moon over the stars.⁵

The bond between the life of a student at home, masjid and madrasah is not complete until two basic conditions are met.

First, the priorities and guidance of madrasah and home must not clash.

Second, co-operation must be to create a balanced and perfect Muslim personality. If this is so, then the child will attain spiritual, physical, intellectual and psychological perfection.

1 Bukhaa-rii and Muslim.

2 Muslim.

3 Tirmidhii, Muslim.

4 Abuu Daawuud, Tirmidhii.

5 Abuu Daawuud, Tirmidhii.

Some facts the murabbiis must know in the field of co-operation with the madrasah

- Many teachers in our schools and colleges take training to mean the adoption of manners and customs of non-Muslims and Europeans, and to imitate their basic concepts and thinking. They teach Muslim students atheistic concepts. They do so because they are trapped in a shameless and irreligious mire. They are attracted by the outward glitter of the life of those people.
- The books that are prescribed for students in schools and colleges are full of deceptive and doubtful matter. They cast aspersions on religion. They advocate Darwin's faulty theory and make fun of the veil and of Islaamic history.
- Mere lip service is paid to the deen of Islaam. The result is that a Muslim youngster who is educated in such institutions knows nothing of the sharii'ah (شَرِيعَة), seerah (سِيرَة) (biography) of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, or Islaamic history. The student cannot recite the Qur-aan correctly. If murabbiis do not provide correct and upright Islaamic training, then in many instances the child's 'aqidah (عَقِيدَة) (correct belief) is corrupted and his manners are ruined. Then no reformation can take place, nor will explaining have any effect.

Strengthen the child-murabbii link

The link between a murabbii and a child must be strong. This will ensure excellent results. Not only will the child be scholarly, but will also be psychologically and morally sound. If the relations between a child and murabbii, or between a student and teacher are strained, then education and training will not bear fruitful results. It is the duty of the murabbii (مُرَبِّي) to create in children a feeling of being loved and cared for.

Parents must meet their progeny smilingly and happily. When one greets a fellow Muslim with a smile, a reward for sadaqah (صَدَقَة) is attained.¹ If a child studies diligently and attains outstanding results, he should be encouraged and given a prize.² Make the child feel loved and pay proper attention.³ Be well disposed towards a child and deal with the child in a mild manner. One who is well mannered and soft spoken to his family, such a person possesses complete imaan (faith).⁴

The reasonable needs of a child must be fulfilled. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, has made du'aa for such a person.⁵ Murabbiis must associate with their children amicably, and at times laugh to cheer them up and keep them happy.

The best example of a murabbii for all people, is the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, whom we should emulate in all matters. Murabbiis must adopt the way of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam.

The Noble Rasuul smiled when he spoke.⁶ Allaah's beloved Nabii, Sallallaahu 'Alayhi Wasallam, accepted gifts and reciprocated too. He loved and cared for children very much. He stroked their heads and kissed them.⁷ Whenever a gift of fruit was bought, he offered it to a child present in the assembly.⁸ He preferred performing a lengthy salaah, but, if a child was heard crying, the salaah was shortened lest the mother felt uneasy.⁹

1 Tirmidhii.

2 Tabraa-nii.

3 Bayha-qii.

4 Tirmidhii, Nasaa-ee and Haakim.

5 Abuus Shaykh.

6 Tirmidhii.

7 Bukhaa-rii and Muslim.

8 Tabraa-nii.

9 Bukhaa-rii and Muslim.

The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, was polite and mild. Sayyidinaa Anas, Radiyallaahu 'Anhu, has said, "I served him for ten years but he never even raised an eyebrow at me. He never asked me, 'Why have you done this?' or 'Why did you not do this?'"¹ He never reprimanded or scolded me. He never beat me, or expressed displeasure. If I was slow or lax in doing some work, I was not punished. If anyone in the house complained about me, he said, 'Leave him alone. Whatever has passed was the will of Allaah.'² With his household members too he was of a pleasant disposition, well mannered and smiling. He never stretched his feet in the presence of his companions.³

The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, granted permission in a very pleasant manner to anyone who wished to see him.⁴ Whenever he met anyone, he enquired about his health and made du'aa for him.⁵ When the chief of a tribe visited him, he accorded him the respect due to his status.⁶ He joined the sahaabah in their conversations and jest; he smiled when something humorous was said.⁷ He always entertained children.⁸ It was because of his sincerity, love and friendly behaviour that the sahaabah placed themselves at his disposal and offered their lives in the way of Allaah Ta'aalaa.⁹

To his sahaabah, the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, was dearer than their property, children and parents. He was dearer

1 Bukhaa-rii and Muslim.

2 Abuu Nu'aym.

3 Ibn Sa'eed.

4 Tirmidhii, Ibn Maajah, Bukhaa-rii.

5 Ahmad.

6 Tabraa-nii.

7 Muslim.

8 Bukhaa-rii and Muslim.

9 Suurah Taubah, 9:120.

to them than everyone else. In the Battle of Uhud (أُحُد), a father, husband and brother of an Ansaarii woman were martyred. She kept on inquiring of the well-being of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam. When she knew that he was safe, she came to him and said, "When you are present, all misfortune is easily borne."¹

May Allaah be pleased with them, the sahaabah of the Noble Rasuul were unwilling to face separation from him in this world and the hereafter. Consequently, Sayyidinaa Thaubaan, Radiyallaahu 'Anhu (سَيِّدِنَا ثَوْبَانُ رَضِيَ اللَّهُ عَنْهُ), pleaded with him, "O Rasuul of Allaah! If we also enter jannah, how can we reach your lofty rank, so that we may be blessed with your companionship and be with you?" Allaah, the Most High, announced the glad tidings that those people will enjoy his company in jannah who obey Him and His Rasuul (in this world).² When they spoke of him, tears rolled down from the eyes of the sahaabah.³ Sayyidinaa Bilaal, Radiyallaahu 'Anhu, who was living at Badaariyya (بَدَارِيَّة), a place near Shaam (Syria), saw Nabii, Sallallaahu 'Alayhi Wasallam, in a dream (after the Noble Rasuul's demise), wherein the Noble Nabii said: "Why this desertion O Bilaal, why do you not visit me?" Sayyidinaa Bilaal became deeply sad and fearful. He mounted his camel, and left for Madiinah Munawwarah. He presented himself at the grave of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, and wept bitterly. He met Sayyidinaa Hasan and Husayn, Radiyallaahu 'Anhumaa, and began embracing and kissing them. They both said, "We wish to hear your adhaan which you used to call out for Rasuulullaah, Sallallaahu 'Alayhi Wasallam, in the masjid." He climbed the roof of the masjid, and stood at the place from where he used to call out the adhaan.

1 Bayha-qii, Ibn Ishaq.

2 Suurah Nisaa, 4:69.

3 Ibn Sa'd.

When he said, "Allaahu akbar, Allaahu akbar," Madiinah Munawwarah shook. When he said, "Ash-hadu al-laa ilaaha illallaah", it vibrated even more. When he said, "Ash-hadu an-na Muhammadar Rasuulullaah.", women came out of their houses and asked, "Has the Rasuul of Allaah been sent again?" Such a day had never before been witnessed on which people cried so excessively, nor did the inhabitants of Madiinah Munawwarah cry so much than on that day.¹

When Allaah's beloved Nabii passed away, the Sahaabah, Radiyallaahu 'Anhum, wept loudly. At the sound of the digging of the grave, they could not restrain themselves from screaming. People of Madiinah Munawwarah began to yell and there was a simultaneous shriek all over Madiinah Munawwarah. Thereafter, whenever a misfortune befell them, they remembered this sad event and the effects of their predicament became easy.

Therefore, murabbiis must follow in the footsteps of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam. They must adopt the same methods that he had chosen in dealing with his sahaabah. When one observes these methods, one will train one's child correctly, and will win over the child's heart. The child will receive love, and therefore will adore its parents and follow parental advice.

Regulate the child's life at every step

It is necessary for a murabbii (مُرَبِّي) to regulate a child's life twenty-four hours a day, according to a set programme. When the child adheres to it, it will enforce it in future too. A schedule prescribed by Islaam is presented here:

1 Ibn 'Asaakir.

Du'aas for day and night:

On arising in the morning, recite these du'aa:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

Al-ham-du lil-laa-hil la-dhii ah-yaa-naa ba'-da maa
a-maa-ta-naa wa-i-lay-hin nu-shuur.

All praise to Allaah who has given us life after death. To Him
is our return.¹

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ ، اللَّهُمَّ وَبِحَمْدِكَ ، أَسْتَغْفِرُكَ لِذَنْبِي ،
وَأَسْأَلُكَ رَحْمَتَكَ ، اللَّهُمَّ زِدْنِي عِلْمًا ، وَلَا تَزِرْ قَلْبِي بَعْدَ إِذْ
هَدَيْتَنِي ، وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً ، إِنَّكَ أَنْتَ الْوَهَّابُ .

Laa i-laa-ha an-ta sub-haa-na-ka, al-laa-hum-ma
wa-bi-ham-di-ka, as-tagh-fi-ru-ka li-dham-bii, wa-as-a-lu-ka
rah-ma-ta-ka, al-laa-hum-ma zid-nii 'il-man wa-laa tu-zigh
qal-bii ba'-da idh ha-day-ta-nii, wa-hab lii mil-la-dun-ka
rah-ma-tan, in-na-ka an-tal wah-haab.

There is no deity beside Allaah. O Allaah, You are free from all
blemish. Praise is due to You. I seek Your forgiveness for my
sins. I look forward to Your mercy. O Allaah, increase my
knowledge. Do not divert my heart after the guidance that You
have given me. And grant me mercy from Yourself, Indeed,
You are the One Who bestows (all things).²

Then teach the child the manners of entering the toilet and
obtaining cleanliness. When entering the toilet, step in with the left

1 Bukhaa-rii and Muslim.

2 Abuu Daawuud.

foot first, and when emerging, step out with the right foot first. Recite
this du'aa while entering the toilet.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

Al-laa-hum-ma in-nii a-'oo-dhu bi-ka mi-nal khu-bu-thi
wal-kha-baa-ith.

O Allaah, I seek Your protection from the male and the female
devils.

Teach the child that when entering such places, anything that
bears the name of Allaah must be removed. The Noble Rasuul,
Sallallaahu 'Alayhi Wasallam, used to remove his ring on which
these words were inscribed, مُحَمَّدٌ رَسُولُ اللَّهِ (Muhammad
Rasuulullaah).¹ Also teach that when one relieves oneself, one must
go to a place where one cannot be seen by others. This was the
practice of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam.²

It is forbidden to face or turn the back towards the qiblah while
urinating or relieving oneself.³ One must not relieve oneself in the
shade, (under a tree, etc. which people may use); a thoroughfare,
path, or a place where people normally gather; otherwise, one will
come under a curse according to the hadiith.⁴ Do not speak while
relieving,⁵ nor greet or respond to a greeting. Guard against leaving
traces of impurities. Letting urine splash is the cause of being
punished in the grave.⁶ It is prohibited to use the right hand to

1 Haakim.

2 Abuu Daawuud.

3 Bukhaa-rii and Muslim.

4 Muslim, Ahmad.

5 Muslim.

6 Daar Qutnii.

cleanse impurities.¹ Use a lump of earth (where practical), or toilet paper, for istinja (استنجاء) (cleaning oneself).² When coming out of the toilet, step out with the right foot and say this du'aa:

غُفْرَانِكَ

Ghuf-raa-na-ka.

O Allaah, grant me your forgiveness.³

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

Al-ham-du lil-laa-hil la-dhii adh-ha-ba 'an-nil a-dhaa
wa-'aa-faa-nii.

All praise is to Allaah who rid me of harm and granted me health.⁴

الْحَمْدُ لِلَّهِ الَّذِي أَذَاقَنِي لَذَّتَهُ ، وَأَبْقَى فِيَّ قُوَّتَهُ ، وَدَفَعَ عَنِّي أَذَاهُ

Al-ham-du lil-laa-hil la-dhii a-dhaa-qa-nii ladh-dha-ta-hu, wa
ab-qaa fiy-ya quw-wa-ta-hu, wa-da-fa-'a 'an-nii a-dhaa-hu.

All praise is to Allaah who let me taste (my food), retained its potency in me, and rid me of its harm.

After coming out of the toilet, wash both hands with soap and water. If soap is not available, rub the hands with earth (where practical) and then wash them.⁵

1 Bukhaa-rii and Muslim.

2 Bazzaar, Ibn Maajah, Haakim.

3 Abuu Daawuud, Tirmidhii.

4 Ibn Maajah.

5 Nasaa-ee.

Teach the child how to perform wudu (ablution). Explain that sins are forgiven thereby.¹ Teach the ad'i-yah (أَدْعِيَّة) (du'aas, supplications) that are masnuun (مَسْنُون) (sunnah) after wudu.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ

Ash-ha-du al-laa i-laa-ha il-lal-laa-hu, wah-da-hu laa sha-rii-ka
la-hu, wa-ash-ha-du an-na Mu-ham-ma-dan 'ab-du-hu
wa-ra-suu-luh.

I bear witness that there is none worthy of worship beside Allaah, the One Who has no partner. And I bear witness that Muhammad is His bondsman and His messenger.²

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

Al-laa-hum-maj 'al-nii mi-nat taw-waa-bii-na waj-'al-nii mi-nal
mu-ta-tah-hi-riin.

O Allaah, cause me to be among those who repent much and cause me to be among those who are pure.³

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ ، أَسْتَغْفِرُكَ
وَأَتُوبُ إِلَيْكَ

Sub-haa-na-ka al-laa-hum-ma wa-bi-ham-di-ka, ash-ha-du
al-laa i-laa-ha il-laa an-ta, as-tagh-fi-ru-ka wa-a-tuu-bu
i-lay-ka.

1 Muslim.

2 Muslim, Ahmad.

3 Tirmidhii.

O Allaah, You are free from all blemish and to You is all praise.
I bear witness that none is worthy of worship other than You. I
seek Your pardon and I repent to You.¹

Teach the child to offer two rak'ahs nafl (optional) salaah after wudu. This practice paves a path to jannah.² Recommend the habit of offering as many rak'ahs nafl salaah as is possible at night. Before offering the tahajjud salaah, recite the suggested ad-'i-yah (أدعية) (du'aas, supplications). It was the habit of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, to make du'aa in these words:

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ ، أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ ،
وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ ، وَلَكَ الْحَمْدُ
أَنْتَ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ ، وَلَكَ الْحَمْدُ ، أَنْتَ الْحَقُّ ،
وَوَعْدُكَ حَقٌّ ، وَلِقَاءُكَ حَقٌّ ، وَقَوْلُكَ حَقٌّ ، وَالنَّارُ حَقٌّ ، وَالْجَنَّةُ
حَقٌّ ، وَالنَّبِيُّونَ حَقٌّ ، وَمُحَمَّدٌ حَقٌّ ، وَالسَّاعَةُ حَقٌّ ، اللَّهُمَّ لَكَ
أَسْلَمْتُ ، وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ ، وَإِلَيْكَ أَنَبْتُ ، وَبِكَ
خَاصَمْتُ ، وَإِلَيْكَ حَاكَمْتُ ، فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ ،
وَمَا أَسْرَرْتُ ، وَمَا أَعْلَنْتُ ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ ، لَا إِلَهَ
إِلَّا أَنْتَ ، وَلَا إِلَهَ غَيْرُكَ .

Al-laa-hum-ma rab-ba-naa la-kal ham-du, an-ta qay-yi-mus
sa-maa-waa-ti wal-ar-di wa-man fii-hin-na, wa-la-kal ham-du
an-ta nuu-rus sa-maa-waa-ti wal-ar-di wa-man fii-hin-na,

1 Nasaa-ee.

2 Muslim, Ahmad.

wa-la-kal ham-du an-ta ma-li-kus sa-maa-waa-ti wal-ar-di
wa-man fii-hin-na, wa-la-kal ham-du an-tal haq-qu,
wa-wa-du-ka haq-qun, wa-li-qaa-u-ka haq-qun, wa-qau-lu-ka
haq-qun, wan-naa-ru haq-qun, wal-jan-na-tu haq-qun,
wan-na-bii-yuu-na haq-qun, wa Mu-ham-ma-dun haq-qun,
was-saa-'a-tu haq-qun, al-laa-hum-ma la-ka as-lam-tu, a-bi-ka
aa-man-tu wa-'a-lay-ka ta-wak-kal-tu, wa-i-lay-ka a-nab-tu,
wa-bi-ka khaa-sam-tu, wa-i-lay-ka haa-kam-tu, fagh-fir lii maa
qad-dam-tu wa maa akh-khar-tu, wa-maa as-rar-tu,
wa-maa aa'-lan-tu, an-tal mu-qad-di-mu wa-an-tal
mu-akh-khi-ru, laa i-laa-ha il-laa an-ta,
wa-laa i-laa-ha ghay-ru-ka.

O Allaah, our Lord, praise is to You; You are the Sustainer of the heavens and the earth and whatever it contains. Praise is to You; You are the Light of the heavens and the earth and whatever is in them. Praise is to You; You are the Ruler of the heavens and the earth and whatever is in them. Praise is to You; You are the Truth. Your promise is true and our meeting You is determined. Your speech is true. Jahannam is a reality. Jannah is a reality. The Rasuuls are true and Muhammad is true. The time (of resurrection) will come about. O Allaah, I have bowed before You in obedience and have believed in You, and have relied in You. I have diverted my attention solely towards You. Whenever I have engaged in an altercation (for a rightful cause) it was with Your help and to You I have turned for judgment. So forgive me the sins that I have committed and that I may commit henceforth, in secret or openly. You are the One to give progress and You are the One

O Allaah, You are free from all blemish and to You is all praise.
I bear witness that none is worthy of worship other than You. I
seek Your pardon and I repent to You.¹

Teach the child to offer two rak'ahs nafl (optional) salaah after wudu. This practice paves a path to jannah.² Recommend the habit of offering as many rak'ahs nafl salaah as is possible at night. Before offering the tahajjud salaah, recite the suggested ad-'i-yah (أَدْعِيَّة) (du'aas, supplications). It was the habit of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, to make du'aa in these words:

اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ ، اَنْتَ قَيِّمُ السَّمَوَاتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ ،
وَلَكَ الْحَمْدُ اَنْتَ نُوْرُ السَّمَوَاتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ ، وَلَكَ الْحَمْدُ
اَنْتَ مَلِكُ السَّمَوَاتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ ، وَلَكَ الْحَمْدُ ، اَنْتَ الْحَقُّ ،
وَوَعْدُكَ حَقٌّ ، وَلِقَاءُكَ حَقٌّ ، وَقَوْلُكَ حَقٌّ ، وَالنَّارُ حَقٌّ ، وَالْجَنَّةُ
حَقٌّ ، وَالنَّبِيُّوْنَ حَقٌّ ، وَمُحَمَّدٌ حَقٌّ ، وَالسَّاعَةُ حَقٌّ ، اَللّٰهُمَّ لَكَ
اَسْلَمْتُ ، وَبِكَ اَمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ ، وَإِلَيْكَ اَنْبَتُ ، وَبِكَ
خَاصَمْتُ ، وَإِلَيْكَ حَاكَمْتُ ، فَاغْفِرْ لِيْ مَا قَدَّمْتُ وَمَا اَخَّرْتُ ،
وَمَا اَسْرَرْتُ ، وَمَا اَعْلَنْتُ ، اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ ، لَا اِلَهَ
اِلَّا اَنْتَ ، وَلَا اِلَهَ غَيْرُكَ .

Al-laa-hum-ma rab-ba-naa la-kal ham-du, an-ta qay-yi-mus
sa-maa-waa-ti wal-ar-di wa-man fii-hin-na, wa-la-kal ham-du
an-ta nuu-rus sa-maa-waa-ti wal-ar-di wa-man fii-hin-na,

1 Nasaa-ee.

2 Muslim, Ahmad.

wa-la-kal ham-du an-ta ma-li-kus sa-maa-waa-ti wal-ar-di
wa-man fii-hin-na, wa-la-kal ham-du an-tal haq-qu,
wa-wa'du-ka haq-qun, wa-li-qaa-u-ka haq-qun, wa-qau-lu-ka
haq-qun, wan-naa-ru haq-qun, wal-jan-na-tu haq-qun,
wan-na-bii-yuu-na haq-qun, wa Mu-ham-ma-dun haq-qun,
was-saa-'a-tu haq-qun, al-laa-hum-ma la-ka as-lam-tu, a-bi-ka
aa-man-tu wa-'a-lay-ka ta-wak-kal-tu, wa-i-lay-ka a-nab-tu,
wa-bi-ka khaa-sam-tu, wa-i-lay-ka haa-kam-tu, fagh-fir lii maa
qad-dam-tu wa maa akh-khar-tu, wa-maa as-rar-tu,
wa-maa aa'-lan-tu, an-tal mu-qad-di-mu wa-an-tal
mu-akh-khi-ru, laa i-laa-ha il-laa an-ta,
wa-laa i-laa-ha ghay-ru-ka.

O Allaah, our Lord, praise is to You; You are the Sustainer of the heavens and the earth and whatever it contains. Praise is to You; You are the Light of the heavens and the earth and whatever is in them. Praise is to You; You are the Ruler of the heavens and the earth and whatever is in them. Praise is to You; You are the Truth. Your promise is true and our meeting You is determined. Your speech is true. Jahannam is a reality. Jannah is a reality. The Rasuuls are true and Muhammad is true. The time (of resurrection) will come about. O Allaah, I have bowed before You in obedience and have believed in You, and have relied in You. I have diverted my attention solely towards You. Whenever I have engaged in an altercation (for a rightful cause) it was with Your help and to You I have turned for judgment. So forgive me the sins that I have committed and that I may commit henceforth, in secret or openly. You are the One to give progress and You are the One

to retard. There is no-one worthy of worship except You, and there is no one worthy of worship apart from You.¹

No number of rak'ahs are specified for the tahajjud salaah. One may offer as many as one can. One has the option to offer the salaah in units of two or four rak'ahs. The tahajjud salaah are a means to taking one to jannah.² The person who offers salaah at night is recorded by Allaah Most High among the dhaa-kireen (ذَّاكِرِينَ) (those who remember Allaah Ta'aalaa).³ The tahajjud salaah draws a person nearer to Allaah and serves as an expiation for sins.⁴

Urge the male child to offer fajr salaah in the masjid. Teach the du'aa recited after adhaan. The hadiith states, "When the mu-adh-dhin (مُؤَذِّن) calls out the adhaan (أَذَان), the listener should repeat the mu-adh-dhin's words, except when he says حَيَّ عَلَى الصَّلَاةِ "hayya 'alas salaah" and حَيَّ عَلَى الْفَلَاحِ "hayya 'alal falaah" where the listener will say, لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ "Laa hawla wa laa quwwata illaa billaah."⁵ The listener continues: "Then send duruud (دُرُود) on me. The person who sends duruud on me once, Allaah bestows in reward ten mercies. Then make du'aa for my wasiilah (وَسِيلَة) (mediation), which is such a rank appropriate only for a special bondsman of Allaah. I am hopeful that I am that special one. One who seeks wasiilah for me, my intercession becomes incumbent for that person."⁶ The intercession of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, becomes obligatory for a person who recites these words after the adhaan:

1 Bukhaa-rii and Muslim.

2 Tirmidhii.

3 Abuu Daawuud.

4 Tirmidhii.

5 Muslim.

6 Muslim, Abuu Daawuud.

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ ، وَالصَّلَاةِ الْقَائِمَةِ ، آتِ مُحَمَّدَ بْنَ الْوَسِيلَةَ وَالْفَضِيلَةَ ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ .

Al-laa-hum-ma rab-ba haa-dhi-hid da'-wa-tit taam-ma-ti, was-sa-laa-til qaa-i-ma-ti, aa-ti Mu-ham-ma-da-nil wa-sii-la-ta wal-fa-dii-la-ta, wab-ath-hu ma-qaa-mam mah-muu-da-nil la-dhii wa-'ad-ta-hu.

O Allaah, Lord of the perfect invitation and the established salaah, grant Muhammad the wasiilah (mediation) and a high rank and cause him to arrive at the praiseworthy station which You had promised him.¹

Explain the benefit of salaah with jamaa'ah (جَمَاعَة) (congregation). Those who go to the masjid will earn a perfect light on the day of qiyaamah.² One who performs wudu at home and goes towards the masjid earns pardon of one sin for one step, and elevation of rank for the next step.³ The reward for participation in salaah with jamaa'ah is twenty-five times more than on offering salaah individually.⁴

Teach the child to say the tasbeehaat and make du'aa after the salaah. The tasbeehaat after salaah is to say سُبْحَانَ اللَّهِ Subhaa-nallaah, thirty-three times, الْحَمْدُ لِلَّهِ Alhamdu lillaah, thirty-three times, and اللَّهُ أَكْبَرُ Allaahu akbar, thirty-three times, these add up to ninety-nine. Then to complete a hundred, say once,

1 Bukhaa-rii.

2 Abuu Daawuud, Tirmidhii.

3 Muslim.

4 Bukhaa-rii and Muslim.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
Laa ilaaha illal-laahu wah-dahu laa sha-riika lahu lahul mulku
wa-lahul hamdu wa-huwa 'alaa kulli shay-in qa-diir.

All sins are forgiven, even if they amount to the foam of the sea.¹

It is masnuun (sunnah) to say these du'aas after fajr and maghrib salaah:

10 times:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي
وَيُمِيتُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

Laa i-laa-ha il-lal-laa-hu wah-da-hu laa sha-rii-ka la-hu la-hul
mul-ku wa-la-hul ham-du, yuh-yee wa-yumiit, wa-hu-wa
'a-laa kul-li shay-in qa-diir.

There is none worthy of worship except Allaah, the only One.
He has no partner. To Him belongs the entire universe. All
praise is to Him. He gives life and He causes one to die. And
He has power over everything.²

7 times:

اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ

Al-laa-hum-ma a-jir-nii mi-nan naar.

O Allaah, preserve me from the fire of jahannam.³

1 Muslim.

2 Tirmidhii.

3 Abuu Daawuud.

8 times:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ

Al-laa-hum-ma in-nii as-a-lu-kal jan-nah.

O Allaah, I ask You for jannah.

The following du'aa may be recited after every salaah:

اللَّهُمَّ أَنْتَ السَّلَامُ ، وَمِنْكَ السَّلَامُ ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Al-laa-hum-ma an-tas sa-laam, wa-min-kas sa-laam,
ta-baa-rak-ta yaa dhal ja-laa-li wal-ik-raam.

O Allaah, You are the One to give peace. Peace comes from
You alone. You are Blessed, O full of majesty and
benevolence.¹

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

Al-laa-hum-ma a-'in-nii 'a-laa dhik-ri-ka wa-shuk-ri-ka
wa-hus-ni 'i-baa-da-ti-ka.

O Allaah, help me to keep up Your remembrance, to be
thankful to You and to offer the best form of worship to You.²

رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

Rab-bi qi-nii 'a-dhaa-ba-ka yau-ma tab-'a-thu 'i-baa-da-ka.

O my Lord, protect me from Your punishment on the day
when You will raise Your bondsmen.³

1 Muslim and others.

2 Abuu Daawuud and Nasaa-ee.

3 Muslim.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
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mul-ku wa-la-hul ham-du, yuh-yee wa-yumiit, wa-hu-wa
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There is none worthy of worship except Allaah, the only One.
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Al-laa-hum-ma a-jir-nii mi-nan naar.

O Allaah, preserve me from the fire of jahannam.³

1 Muslim.

2 Tirmidhi.

3 Abuu Daawuud.

8 times:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ

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O Allaah, You are the One to give peace. Peace comes from
You alone. You are Blessed, O full of majesty and
benevolence.¹

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

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wa-hus-ni 'i-baa-da-ti-ka.

O Allaah, help me to keep up Your remembrance, to be
thankful to You and to offer the best form of worship to You.²

رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

Rab-bi qi-nii 'a-dhaa-ba-ka yau-ma tab-'a-thu 'i-baa-da-ka.

O my Lord, protect me from Your punishment on the day
when You will raise Your bondsmen.³

1 Muslim and others.

2 Abuu Daawuud and Nasaa-ee.

3 Muslim.

Other recitals include the recital of Aayatul kursii, Suurah Ikhlaas (qul huwal-laah), Suurah Falaq (qul a'oo-dhu birabbil falaq), and Suurah Naas (qul a'oo-dhu bi-rabbin naas). These words are recited too: Subhaanallaah, Alhamdulillah, Allaahu Akbar, 33 times each, and Laa ilaaha illallaahu wahdahu laa sharika lahu lahul mulku wa lahul hamdu wa huwa 'alaa kulli shay-in qadiir, once.¹ There are other recommended ad'i-yah (أَدْعِيَة) (du'aas) too.

Acquaint the child with the times of salaah and make known that optional salaah are not offered after fajr and 'asr.² Also, salaah may not be offered at sunrise, zawaal (زَوَال) (when the sun passes the meridian) or when the sun is setting.³

Familiarise the child with the adh-kaar (أَذْكَار) (forms of glorification and remembrance of Allaah) that are repeated in the morning. The Qur-aan Kariim commands the performing of dhikr.⁴ The hadith mentions that there are two words that are light on the tongue, but heavy (in gaining virtuous reward) on the weighing scale. These words are:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ "Subhaanallaahi wabihamdihi, subhaanallaahil 'adhiim."

Glory be to Allaah, with His praise, glory be to Allaah, Who is great.⁵

People who either remember Allaah or who forget to remember Him are like the living and the dead.⁶

1 Muslim.

2 Bukhaa-rii and Muslim.

3 Muslim.

4 Suurah Baqarah, 2:152, Suurah Aa'raaf, 7:205, Suurah Ahzaab, 33:41-42.

5 Bukhaa-rii and Muslim.

6 Bukhaa-rii and Muslim.

A man once complained to the beloved Rasuul, Sallallaahu 'Alayhi Wasallam, that a scorpion had stung him. He told him that if he had taken care to recite the following words at night he would not have suffered any discomfort whatever:¹

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

A-'oo-dhu bi-ka-li-maa-til-laa-hit taam-maa-ti min shar-ri maa kha-laq.

I seek refuge in the perfect words of Allaah from the evil of everything that He has created.

Sayyidinaa Abuu Hurayrah, Radiyallaahu 'Anhu, said this du'aa in the morning:

اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا ، وَبِكَ نَحْيَى وَبِكَ نَمُوتُ ،
وَالْإِلَهَ الشُّعُورُ .

Al-laa-hum-ma bi-ka as-bah-naa wa-bi-ka am-say-naa, wa-bi-ka nah-yaa wa-bi-ka na-muu-tu, wa-i-lay-kan nu-shuur.

O Allaah, with Your name have we begun our mornings, and with Your name do we pass our evenings. With Your grace do we live and die. And unto You is our return.

اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ نَحْيَى وَبِكَ نَمُوتُ وَالْإِلَهَ الْمَصِيرُ

Al-laa-hum-ma bi-ka am-say-naa wa-bi-ka nah-yaa wa-bi-ka na-muut wa-i-lay-kal ma-siir.

1 Muslim.

Other recitals include the recital of Aayatul kursii, Suurah Ikhlaas (qul huwal-laah), Suurah Falaq (qul a'oo-dhu birabbil falaq), and Suurah Naas (qul a'oo-dhu bi-rabbin naas). These words are recited too: Subhaanallaah, Alhamdulillah, Allaahu Akbar, 33 times each, and Laa ilaaha illallaahu wahdahu laa sharika lahu lahul mulku wa lahul hamdu wa huwa 'alaa kulli shay-in qadiir, once.¹ There are other recommended ad'i-yah (أَدْعِيَة) (du'aas) too.

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Glory be to Allaah, with His praise, glory be to Allaah, Who is great.⁵

People who either remember Allaah or who forget to remember Him are like the living and the dead.⁶

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اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ نَحْيَى وَبِكَ نَمُوتُ وَالْإِلَهَ الْمَصِيرُ

Al-laa-hum-ma bi-ka am-say-naa wa-bi-ka nah-yaa wa-bi-ka na-muut wa-i-lay-kal ma-siir.

1 Muslim.

O Allaah, in Your name do we pass our evenings. We are alive through Your grace, and will die by Your command. Unto You is our return.¹

Exhort a child to diligently recite the Qur-aan Kariim. The hadiith narrates: "Continue reciting the Qur-aan, for it will intercede for you on the day of qiyaamah."² The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, said, "The best among you is he who learns the Qur-aan and teaches it (to others)".³ He also said: "For each letter a virtue is gained, and one virtue is equal to ten rewards. I do not say that 'alif, laam, meem' is one letter, but that alif is one letter, laam is another letter, and meem is a further letter."⁴

Accustom a child to devote some time to physical exercise. This conforms to the command of Allaah Ta'aalaa and keeps one prepared to meet the enemy in any eventuality.⁵ Also, the hadiith states, "A strong believer is better than a weak one, and is dearer to Allaah." However, both are valuable and admirable. Let the child take part in sports like running, swimming, jumping, wrestling, weight-lifting etc., so that one may be prepared for jihaad.

Encourage a child to read books to gain the virtues and benefits of knowledge.⁶ See that the child diligently learns all lessons and completes the tasks assigned by the madrasah and school. Emphasise the significance of technical studies.

Habituate a youngster to offer the salaah of ishraaq and duhaa (ضَحَى) (chaasht). The Noble Rasuul, Sallallaahu 'Alayhi Wasallam,

1 Abuu Daawuud, Tirmidhii.

2 Muslim.

3 Bukhaa-rii.

4 Tirmidhii.

5 Suurah Anfaal, 8:6.

6 Suurah Taa Haa, 20:114, Muslim.

advised Sayyidinaa Abuu Hurayrah, Radiyallaahu 'Anhu, to be mindful of three things: fast three days each month, offer two rak'ahs duhaa salaah and witr salaah before sleeping.¹ Normally, the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, offered four rak'ahs duhaa salaah, but at times increased the number of rak'ahs.² Therefore, offer as many as possible, beginning from two to eight rak'ahs. The time for this salaah is fifteen minutes after sunrise and up to forty-five minutes before zuhr salaah.³

Make the child aware of the etiquette of having breakfast, which has been mentioned in the chapter on etiquette at meal times.⁴ Teach the etiquette of going out of the house, and when dressing, to put on the right shoe first, and take off the left shoe first when taking them off. Basically, when putting on clothing and footwear, begin on the right-hand side, and start on the left first when removing clothing. Say this du'aa when leaving home:

بِسْمِ اللَّهِ ، تَوَكَّلْتُ عَلَى اللَّهِ ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Bis-mil-laa-hii, ta-wak-kal-tu 'a-lal-laa-hi, laa hau-la wa-laa quw-wa-ta il-laa bil-laah.

In the name of Allaah, I trust in Allaah; there is no power and strength except with Allaah. (Who alone can prevent evil and promote virtue).

It will be said to the one who utters this du'aa, "These words are enough for you. You have been provided with guidance. You have

1 Bukhaa-rii and Muslim.

2 Muslim, Ahmad.

3 The suufiis say the salaah of ishraaq and duhaa are two separate devotions.

4 Muslim.

been looked after and protected from shaytaan." Hence, the shaytaan keeps away from this person.¹

The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, said this du'aa when coming out of the house:

بِسْمِ اللَّهِ ، تَوَكَّلْتُ عَلَى اللَّهِ ، أَللَّهُمَّ إِنَّا نَعُوذُ بِكَ أَنْ نَزِلَّ أَوْ نَضِلَّ ، أَوْ
نُظْلَمَ ، أَوْ نَجْهَلَ أَوْ يُجْهَلَ عَلَيْنَا

Bis-mil-laa-hi, ta-wak-kal-tu 'a-lal-laah, al-laa-hum-ma in-naa
na-'u-dhu bi-ka an na-zil-la aw na-dil-la, aw nuz-la-ma, aw
naj-ha-la aw yuj-ha-la 'a-lay-naa.

In the name of Allaah, I place my trust in Allaah. We seek refuge in Allaah lest we swerve from the right path; go astray; agonise anyone; be tortured by anyone, act ignorantly, or if someone else commits an offence against us.

Teach youngsters to behave on the thoroughfare. Walk steadily in a dignified manner. This is a command of Allaah.² Do not look at women, but lower the gaze.³ Greet with the words of اللَّهُمَّ ارْحَمْنَا "Assalaamu 'alaykum warahmatullaah." In reply to a salaam say وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ "Wa'alaykumus salaam warahmatullaahi wabarakaatuh" Everybody should be greeted, whether known or unknown.⁴ Make a habit of shaking hands, which is a means of attaining forgiveness.⁵

1 Tirmidhii.

2 Suurah Furqaan, 25:63.

3 Suurah Nuur, 24:30-31.

4 Bukhaa-rii and Muslim.

5 Abuu Daawuud and Tirmidhii.

Show youngsters the correct way of walking and how to cross a road to prevent accidents.¹ They must not throw anything on the road lest others are inconvenienced. If something is found lying on the road, it must be removed. This is also a stage of imaan (faith).²

Prohibit youngsters from sitting on paths. If one has to sit, one must keep the gaze lowered. Do not look at non-mahrams. Do not trouble others. Reply to a salaam (greeting). Command the speaking of good, and not evil.³ Visit the sick. Reply to a sneezer by saying يَرْحَمُكَ اللَّهُ "Yarhamukallaah." Help fellow-men in times of both ease and hardship. Accept an invitation. These aspects have been explained in a previous chapter.

Command children to respect teachers and fulfil their rights. They must behave with humility towards them, and look up to them with respect. If a teacher becomes angry, they must remain silent and bear it with patience. They must pay full attention. They must sit with respect in the teacher's presence. Urge children to be fearful of Allaah Most High, to adopt taqwaa; to perform salaah at its stipulated time; and seek and frequent the company of the pious.

Follow this programme in the evening

Instruct children to offer the maghrib and 'e-shaa salaah with jamaa'ah (congregation). They must wear clean clothes when going to the masjid.⁴ Before going they must not eat raw onions, garlic or anything that is foul-smelling.⁵ The masjid must be entered in a dignified manner.⁶ When leaving for the masjid, say this du'aa:

1 Suurah Baqarah, 2:195.

2 Bukhaa-rii.

3 Bukhaa-rii and Muslim.

4 Suurah Aa'raaf, 7:31 and Tirmidhii.

5 Bukhaa-rii and Muslim.

6 Bukhaa-rii and Muslim.

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ بِحَقِّ السَّائِلِیْنَ عَلَیْكَ ، وَبِحَقِّ خُرُوْجِیْ اِلَیْكَ ،
 اِنَّكَ تَعْلَمُ اَنْهُ لَمْ یُخْرِجْنِیْ اَشْرٌ وَلَا بَطْرٌ وَلَا سُمْعَةٌ وَلَا رِیَآءٌ ،
 خَرَجْتُ هَرَبًا وَفِرَارًا مِنْ ذُنُوْبِیْ اِلَیْكَ ، خَرَجْتُ رَجَاءً رَحْمَتِكَ
 وَشَفَقَةً مِنْ عَذَابِكَ ، خَرَجْتُ اِتِّقَاءً سَخَطِكَ ، وَابْتِغَاءً مَرْضَاتِكَ ،
 اَسْأَلُكَ اَنْ تُنْقِذَنِیْ مِنَ النَّارِ بِرَحْمَتِكَ .

Al-laa-hum-ma in-nii as-a-lu-ka bi-haq-qis saa-i-lii-na
 'a-lay-ka, wa-bi-haq-qi khu-ruu-jii i-lay-ka, in-na-ka ta'-la-mu
 an-na-hu lam yukh-rij-nii a-shi-run wa-laa ba-ta-run wa-laa
 sum-'a-tun wa-laa ri-yaa-un, kha-raj-tu har-ban wa-fi-raa-ran
 min dhu-nuu-bii i-lay-ka, kha-raj-tu ra-jaa-a rah-ma-ti-ka
 wa-sha-fa-qa-tan min 'a-dhaa-bi-ka, kha-raj-tu it-ti-qaa-a
 sakha-ti-ka, wab-ti-ghaa-a mar-daa-ti-ka, as-a-lu-ka an
 tun-qi-dha-nii mi-nan naa-ri bi-rah-ma-ti-ka.

O Allaah, I ask You, on the plea that a petitioner has a right over You and on the basis of my approach towards You. And You know that this approach towards You is not motivated by ingratitude, discourtesy, pretence or hypocrisy. In fact, I have come out fleeing from my sins. I have come to You craving Your mercy and am fearful of Your punishment. I have become apprehensive of Your displeasure, but aspire to Your pleasure. I beseech You to protect me from the Fire simply by Your mercy.¹

اَللّٰهُمَّ اجْعَلْ فِیْ قَلْبِیْ نُورًا ، وَفِیْ لِسَانِیْ نُورًا ، وَاجْعَلْ فِیْ
 سَمْعِیْ نُورًا ، وَاجْعَلْ فِیْ بَصَرِیْ نُورًا ، وَاجْعَلْ مِنْ خَلْفِیْ نُورًا ،

¹ Ahmad, Ibn Maajah, Ibn Khuzaymah.

وَمِنْ اَمَامِیْ نُورًا ، وَاجْعَلْ مِنْ فَوْقِیْ نُورًا ، وَمِنْ تَحْتِیْ نُورًا ،
 اَللّٰهُمَّ اَعْطِنِیْ نُورًا .

Al-laa-hum-maj'al fii qal-bii nuu-ran, wa-fii li-saa-nii nuu-ran,
 waj-'al fii sam-'ee nuu-ran, waj-'al fii ba-sa-rii nuu-ran, waj-'al
 min khal-fii nuu-ran, wa-min a-maa-mii nuu-ran, waj-'al min
 fau-qii nuu-ran, wa-min tah-tii nuu-ran, al-laa-hum-ma
 aa'ti-nii nuu-ran.

O Allaah, let light brighten my heart, my tongue, my hearing and my eyesight. Let it brighten me from my back, from my front, from above me and from below me. O Allaah, grant me light.¹

Enter the masjid, place the right foot first and say this du'aa:

اَعُوْذُ بِاللّٰهِ الْعَظِيْمِ ، وَبِوَجْهِهِ الْكَرِيْمِ ، وَسُلْطَانِهِ الْقَدِيْمِ ، مِنْ
 الشَّيْطَانِ الرَّجِيْمِ .

A-'oo-dhu bil-laa-hil 'a-zii-mi, wa-bi-waj-hi-hil ka-rii-mi, wa
 sul-taa-ni-hil qa-dii-mi, mi-nash-shay-taa-nir ra-jiim.

I seek refuge in Allaah, the Sublime, in His grand Self, and in His established sovereignty from the accursed shaytaan.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ

Al-laa-hum-ma sal-li wa-sal-lim wa-baa-rik 'a-laa say-yi-di-naa
 Mu-ham-mad.

O Allaah, bestow blessings, peace and favours on our master Muhammad.

¹ Muslim.

رَبِّ اغْفِرْ لِي ذُنُوبِي ، وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Rab-bigh-fir lii dhu-nuu-bii, waf-tah lii ab-waa-ba rah-ma-tik.

O Lord, forgive me and open for me the doors of Your mercy.¹

Before sitting down in the masjid, offer two raka'at tahiyyatul-masjid (تَحِيََّةُ الْمَسْجِدِ).² After having offered salaah with jamaa'ah, recite the masnuun du'aas which have been mentioned earlier. When coming out of the masjid, step out with the left foot first and say this du'aa:

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ

Al-laa-hum-ma sal-lii wa-sal-lim wa-baa-rik 'a-laa say-yi-di-naa Mu-ham-mad.

O Allaah, shower blessings, peace and favours on our master, Muhammad.

رَبِّ اغْفِرْ لِي ذُنُوبِي ، وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ

Rab-bigh fir lii dhu-nuu-bii waf-tah lii ab-waa-ba fad-lik.

O Lord, forgive me my sins and open for me the doors of Your favour.

Murabbiis must ensure that their offspring complete the assignments of the madrasah and learn their lessons diligently. Point out to them the verses of the Qur-aan that urge Muslims to obtain knowledge. Allaah has awarded men of knowledge a high position. He refers to them as men who fear Allaah.³ Our beloved Nabii,

1 Muslim, Abuu Daawuud, Nasaa-ee.

2 Bukhaa-rii and Muslim.

3 Suurah Zumar, 39:9, Suurah Mujaa-dalah, 58:11, Suurah Taa Haa, 20:114. Suurah Faatir, 35:28.

Sallallaahu 'Alayhi Wasallam, said, apart from those who make dhikr of Allaah, an 'aalim (عَالِم) (scholar), and seeker of 'ilm (knowledge), everything of this material world is accursed. A seeker of 'ilm is counted among those who go in the path of Allaah until he returns. The virtue of an 'aalim over an 'aabid is like that of the Noble Nabii, Sallallaahu 'Alayhi Wasallam, over the most ordinary sahaabii. Every (created) thing makes du'aa for an 'aalim.¹

Murabbiis should constantly remind their offspring that the status of a human increases with knowledge. It increases respectability and greatness in the sight of the people. Ignorance diminishes respect. In the circles of the 'ulamaa an ignorant person is without merit. Imaam Shaa-fi'ee, may Allaah be pleased with him, says, "Every person must attain knowledge, be it of the material world or the hereafter." When sitting together at night, relate to the children an aspect on the virtue of etiquette; an incident of a great Islaamic social event; a mu'jizah (مُعْجِزَة) (miracle) of Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam; a historic event; or an 'ilmii subject.

On the days when great and important Muslim events took place, like the israa (إِسْرَى) and me'raaj (مِعْرَاج) (Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam's ascension to the Court of Allaah Ta'aalaa), gather members of the household together and relate to them those events which are an everlasting mu'jizah (مُعْجِزَة) (miracle). When the kuffaar (كُفَّار) (non-believers) began to seriously harm the Noble Rasuul and his sahaabah, and to confront the deen, Allaah Ta'aalaa honoured the Noble Rasuul.

A year before the hijrah, the israa and me'raaj took place. Israa is the journey from the Masjidul Haraam (مَسْجِدُ الْحَرَام) in Makkah Mukarramah to Masjidul Aqsaa (مَسْجِدُ الْأَقْصَى) in Baytul Muqaddas

1 Tirmidhii

(بَيْتُ الْمُقَدَّسِ), which was covered in a few moments. Me'raaj was the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, reaching the seven heavens in a few moments. The israa and me'raaj was covered with both body and soul. There he observed those who had taken part in jihaad engaging in reaping the harvest. Afterwards the crop would turn to its original state. He inquired about its reality. Sayyidinaa Jibra-eel, 'Alayhis Salaam, said, "These are people who made jihaad in the path of Allaah, whose one pious deed is multiplied seven hundred fold."¹

He passed by people whose heads were smashed by rocks, but no sooner were they smashed, their heads returned to their original shape. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, learnt that these were the people who had abstained from fard salaah.

He then came across people who had patch marks on the front and back of their bodies. They grazed, as animals do, and ate thorny bushes, zaqquum (زَقُّوم) (fruit of jahannam) and hot stones. These were the people who did not give zakaah.

Then he saw people who had both freshly cooked meat and raw putrid meat. They left the fresh meat and ate the putrid meat. It became known that these were those who had indulged in adultery, who had left halaal for that which is haraam.

The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, then passed people whose lips and tongues were cut off with metal scissors, but which returned to their normal state. These were people who had incited their fellow-men towards mischief and violence.

He also saw people whose lips resembled the lips of camels. They ate balls of fire, which after going through their stomachs came out of

1 Tabraa-nii, Bukhaa-rii, Bayha-qii, Bazzaar.

their rears. It was learnt that these people had oppressed orphans and devoured their wealth.

Then the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, passed people who were fed meat cut out of their own bodies. On inquiring, it was explained to him that they had been in the habit of making fun of and picking on faults in others.

Besides this, on the night of me'raaj the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, saw other things too, among which is the meeting with the other Ambiyaa, 'Alayhimus Salaam, who had preceded him. All made salaam to him and welcomed him. He offered salaah with them in the Masjidul Aqsaa (مَسْجِدُ الْأَقْصَى).

Murabbiis must explain that the result of delaying the salaah is to invite punishment and indignity. Make clear the subsequent disgrace and dishonour that ensues. The salaah was proclaimed fard on the night of me'raaj because during moments of humbleness and concentration the soul of a Muslim reaches the heavens, and goes to the Court of the Almighty. It gains the purpose of life; the spirit of jihaad; the perception and wisdom of taqwaa (تَقْوَى), and saves one from laziness; doubts of the nafs; want and greed of the mortal world; adultery; devouring the belongings of others; gossip; bearing tales; and making fun of and degrading others. Murabbiis must explain similar aspects, and how one can save oneself from a wicked end.

The inviolable Masjidul Haraam at Makkah Mukarramah and the Masjidul Aqsaa are venerable places. Makkans are more honoured and respected than any other people in the world. They are the guardians of the Ka'bah from the times of Sayyidinaa Ibraahiim, 'Alayhis Salaam. Likewise, Masjidul Aqsaa was for a long period of time the centre of the Ambiyaa of Allaah, 'Alayhimus Salaam. Therefore it was necessary that this vehicle of freedom and army of

imaan leave from these two mubaarak places, so that the depraved world may attain salvation. This perplexed and confused world may gain the light of imaan and the message of Islaam. After the israa and me'raaj, a few years passed very quickly. Then the Muslims knocked at the doors of Baytul Muqaddas (بَيْتُ الْمُقَدَّسِ) as conquerors, and from there spread to the east and west; south and north. Shaam (شَام) (i.e., Syria, Lebanon, Jordan, Falastiin [Palestine]), 'Iraaq and Misr (Egypt) were consolidated and unified, and the Islaamic armies spread to the four corners of the world.

After some time, the Crusaders overran Baytul Muqaddas (Jerusalem) and caused a blood bath. Then quickly events took a turn and Sulṭaan Salaahuḍdiin Ayyuu-bii freed Baytul Muqaddas from the Crusaders. There was no bloodshed, no female was dishonoured and no covenant was broken. Baytul Muqaddas and Falastiin (Palestine) came under Muslim rule. The Muslims became protectors of churches and synagogues. Then, during the First World War, Allied forces entered the city. The English harboured the illusion that they had captured it, never to lose it again. The superpowers helped the Jews. Subsequently, during the 1967 war, the city of the Masjidul Aqṣaa came under Jewish control.

It is the duty of the Muslims to drive out the Jews from Falastiin (Palestine), the Masjidul Aqṣaa and its surroundings. They must protect the Land of Falastiin (Palestine). They must not compromise on the issue but must reject all efforts to leave things as they are. They must gather under the banner of Islaam to wage jihaad.

Israel will be wiped out by the people who are mindful of the salaah, careful of the limits set by Allaah and enjoin amr bil-ma'ruuf wan-nah-yi 'anil munkar (أَمْرٌ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ) (enjoin virtuous deeds and forbid evil). These are the people who will liberate

Falastiin. Such people do not need the assistance of anyone save that of Allaah Jalla Sha-nuhu. The help of Allaah will be with them. They will be true strong Muslims, and will triumph in-shaa-allaah.¹

We have faith in Allaah Ta'aalaa that He will bring forth individuals and people to accomplish this. Therefore, murabbiis must narrate these facts and impress the importance of jihaad from time to time, and inculcate in their offspring the liberating of the arḍ muqaddas (أَرْضُ مُقَدَّسٍ) (holy land) and jihaad fii sabii-lillaah (جِهَادٌ فِي سَبِيلِ اللَّهِ) (to strive in the path of Allaah). The love for jihaad will become embedded in their hearts, and they will become eager and enthusiastic to free the muqaddas land.

Murabbiis must endeavour to create a pleasant and cheerful atmosphere in the home. They could arrange literary competitions for children which will sharpen their intellect and courage. This will spread the atmosphere of happiness. Narrate pleasing witticisms and magnificent stories and jokes. Permit them to play useful games and to exercise. Engage them in fruitful discussions on different topics. Habituate them to go to bed early. Our beloved Rasuul, Ṣallallaahu 'Alayhi Wasallam, prohibited unnecessary conversations after the 'e-shaa salaah.² Important discussions and study, or imparting religious knowledge, is permissible.³ Conversations with household members is permissible after the 'e-shaa salaah.⁴ However, the night must not be spent in unnecessary chatter, vain gossip or backbiting. It is forbidden to turn in at a late hour, and then to get up late in the morning. Going to sleep early is a source of barakah (بَرَكَهَة) (blessing).⁵

1 Bukḥaa-rii and Muslim.

2 Bukḥaa-rii.

3 Bukḥaa-rii and Aḥmad.

4 Muslim.

5 Tabraa-nii.

Give children the opportunity to get a full night's sleep, and be mindful of their health. Children should sleep at least eight hours in 24 hours. Let them sleep in the afternoon so that it becomes easy for them to wake up at night for tahajjud salaah. Accustom them to make salaam to their parents, and make a firm determination to wake up for tahajjud and fajr salaah, saying the masnuun du'aas before sleeping. It is sunnah to dust off the bed before lying down on it. Perform wudu and lie on the right side, saying this du'aa:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَّلَنَا وَأَوَّانَا ، فَكَمْ مِمَّنْ لَا كَافِيَ
لَهُ وَلَا مُؤَيِّ .

Al-ham-du lil-laa-hil la-dhii at-a-ma-naa wa-sa-qaa-naa
wa-ka-faa-naa wa-aa-waa-naa, fa-kam mim-mal laa kaa-fi-ya
la-hu wa-laa mu-wii.

All praise is for Allaah alone, Who has nourished us with food and drink and looked after our needs and sheltered us. How many are there who have none to care for them nor give them shelter?¹

Then recite the aa-yatul kursii, Suurah Ikhlaas (qul huwallaahu ahad), Suurah Falaq (qul a'oo-dhu birabbil falaq) and Suurah Naas (qul a'oo-dhu birabbin naas). Then blow over the palms and move them over the body. Repeat this recitation three times;² Then recite thirty-three times each Subhaa-nallaah, الْحَمْدُ لِلَّهِ Al-hamdu-lillaah, اللَّهُ أَكْبَرُ Allaahu akbar.³ Then, with the right palm below the cheek, repeat these words three times:

1 Muslim and others.
2 Bukhaa-rii and Muslim.
3 Muslim.

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

Al-laa-hum-ma qi-nii a-dhaa-ba-ka yau-ma tab-'a-thu
'i-baa-dak.

O Allaah, protect me from Your punishment on the day You revive Your slaves.¹

Then say this du'aa:

بِاسْمِكَ اللَّهُمَّ أَحْيَى وَأَمُوتُ

Bis-mi-ka al-laa-hum-ma ah-yaa wa-a-muut.

With Your name, O Allaah, I live and I die.²

and *

بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ ، إِنَّ أَمْسَكَتَ نَفْسِي
فَارْحَمْهَا ، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ
الصَّالِحِينَ .

Bis-mi-ka rab-bii wa-da-tu jam-bii wa-bi-ka ar-fa-'u-hu, in
am-sak-ta naf-sii far-ham-haa, wa-in ar-sal-ta-haa fah-faz-haa
bi-maa tah-fa-zu bi-hi 'i-baa-da-ka saa-li-hiin.

With Your name, my Lord, I rest my body and with it again I will arise. If You retain my soul, have mercy on it and if You return it, protect it in the manner You protect Your virtuous slaves.³

1 Tirmidhii.
2 Bukhaa-rii and Muslim.
3 Bukhaa-rii and Muslim.

اللَّهُمَّ رَبَّ السَّمُوتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ ، وَرَبَّ كُلِّ شَيْءٍ ، فَالِقَ الْحَبِّ وَالنَّوَى ، مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا .

Al-laa-hum-ma rab-bas sa-maa-waa-ti wa-rab-bal ar-di wa-rab-bal ar-shil 'a-ziim, wa-rab-ba kul-li shay, faa-li-qal hab-bi wan-na-waa, mun-zi-lat tau-raa-ti wal-in-jii-li wal-qur-aan, a-'oo-dhu bi-ka min shar-ri kul-li daab-ba-tin an-ta aa-khi-dhum bi-naa-si-ya-ti-haa.

O Allaah, Lord of the skies, Lord of the earth, Lord of the Great Throne and Lord of everything. O You Who splits up the seed grain and cracks open the seed stones, You Who have revealed the Tauraah (Torah), the Injeel (Gospel) and the Qur-aan. I seek Your refuge from the mischief of every beast. Only You have full control over them.¹

اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ ، اِقْضِ عَنَّا الدَّيْنَ ، وَأَغْنِنَا مِنَ الْفَقْرِ .

Al-laa-hum-ma an-tal aw-wa-lu fa-lay-sa qab-la-ka shay-un, wa-an-tal aa-khi-ru fa-lay-sa ba'-da-ka shay-un, wa-an-taz zaa-hi-ru fa-lay-sa fau-qa-ka shay-un, wa-an-tal baa-ti-nu fa-lay-sa duu-na-ka shay-un, iq-di 'an-nad day-na wa-agh-ni-naa mi-nal faqr.

O Allaah, You are the First, none was there before You. You are the Last, none will be there after You. You are the apparent,

1 Muslim.

none is above You. You are the hidden, none is there besides You. Cause our debts to be paid and protect us from poverty.¹

اللَّهُمَّ إِنِّي أَسْلَمْتُ نَفْسِي إِلَيْكَ ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ ، رَغْبَةً وَرَهْبَةً إِلَيْكَ ، لَا مَلْجَأَ وَلَا مَنْجَأَ مِنْكَ إِلَّا إِلَيْكَ ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ .

Al-laa-hum-ma in-nii as-lam-tu naf-sii i-lay-ka, wa-waj-jah-tu waj-hii i-lay-ka, wa-fau-wad-tu am-rii i-lay-ka, wa-al-ja-tu zah-rii i-lay-ka, ragh-ba-taw wa-rah-ba-tan i-lay-ka, laa mal-ja-a wa-laa man-ja-a min-ka il-laa i-lay-ka, aa-man-tu bi-ki-taa-bi-kal la-dhii an-zal-ta, wa-na-biy-yi-kal la-dhii ar-sal-ta.

O Allaah, I bow myself before You and turn my countenance towards You. I place my affair in Your hands. I bow before You in reverence and in awe. There is none other than You in whom I may place my hopes and who could rescue me. I believe in the Book that You have revealed and in the Rasuul whom You have sent.²

Sleep with the intention to wake up for tahajjud and fajr. In-shaa-allaah, one will wake up on time. If one suffers from insomnia, recite this du'aa:

اللَّهُمَّ رَبَّ السَّمُوتِ السَّبْعِ وَمَا أَظْلَلْتُ ، وَرَبَّ الْأَرْضِينَ وَمَا أَقْلَلْتُ ، وَرَبَّ الشَّيَاطِينِ وَمَا أَظْلَلْتُ ، كُنْ لِي جَارًا مِنْ شَرِّ خَلْقِكَ كُلِّهِمْ جَمِيعًا أَنْ يَفْرُطَ عَلَيَّ أَحَدٌ أَوْ يَبْغِيَ عَلَيَّ ، عَزَّ جَارُكَ وَجَلَّ ثَنَاؤُكَ ، وَلَا إِلَهَ غَيْرُكَ ، لَا إِلَهَ إِلَّا أَنْتَ .

1 Muslim and others.

2 Bukhaa-rii and Muslim.

Al-laa-hum-ma rab-bas sa-maa-waa-tis sab-'i wa-maa a-zal-lat, wa-rab-bal ar-dii-na wa-maa a-qal-lat, wa-rab-bash sha-yaa-tii-na wa-maa a-dal-lat, kun lii jaa-ram min shar-ri khal-qi-ka kul-li-him jamii-'an ay yaf-ru-ta 'a-lay-ya a-ha-dun au yab-ghaa 'a-layya, 'az-za jaa-ru-ka wa-jal-la tha-naa-u-ka, wa-laa i-laa-ha ghay-ru-ka, laa i-laa-ha il-laa an-ta.

O Allaah, Lord of the heavens and everything on which they cast their shadow, Lord of the lands and all that they carry, Lord of the satans and everyone they have misguided, be my succour against the mischief of all Your creatures lest they overstep my rights. Your neighbour is indeed honourable. You are indeed Most Praiseworthy. And there is no deity other than You. There is none worthy of worship except You.¹

Matters that deserve the attention of murabbiis

The foregoing programme is recommended to murabbiis for children who have attained the age of maturity, or are past this age. However, a different procedure is to be pursued for children who are ten years old or younger. They must be taught the basics of Islaamic 'aqaid (عقائد) (correct beliefs) and 'ibaadah (عبادة) (worship), particularly salaah. Basic codes of Islaamic etiquette must be taught. They must be instructed to be truthful and trustworthy, be congenial to parents, and to be polite and to always choose good and proper words when speaking. They must shun falsehood, disobedience and abusive language, and they must not be deceitful.

Time must be set aside daily for reviewing the progress of their training and education, and to be aware of what they are learning.

¹ Tirmidhii.

Make sure that their education and training is not contrary to Islaamic tenets and etiquettes. Their manner of thinking must be moulded to think Islaamically. Protect them from the company of errant tutors who mislead their students. Inculcate the spirit of co-operation and selflessness, prompting them to develop love and compassion for one another and obedience to parents. On suitable occasions take them for out for recreation so that their bodies remain alert and active.

On the days that are masnuun to observe saum, the wife and children must all observe the saum. This will be an example for the children to follow. Give the children gifts when they have acquired knowledge and attained success. By fulfilling their needs, ajr (أجر) (reward) is gained.

Let the child have cultural opportunities

It is the responsibility of a murabbii (مُرَبِّي) to provide the means of higher education to his progeny. For instance, children must have access to a small library housing reliable books on different topics. There should be the Noble Qur-aan, commentary on its chapters, ahaadiith, fiqh (فقه) (jurisprudence), 'aqiidah (عقيدة) (correct belief), seerah (سيرة) (biography) of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, and books on Islaamic history. Books on general topics may be stocked too. The language must be within the grasp of the youngsters. The library should receive periodicals covering Islaamic subjects. A careful choice must be made so that distasteful material is not made available to young minds. An experienced 'aalim must be consulted to select the books and periodicals.

Other means of education include a collection of maps of the world that contain information on the population of Islaamic countries, data on their geography; economy; social environment;

history, and historical maps that provide insight of Islaamic lands, their culture and living conditions and the means of progress.

Occasionally, where possible take children to Islaamic museums, archaeological sites, and Islaamic libraries. Let them read books that make them realise the respect and high esteem that Muslims had attained in earlier times.

Furnish them with books that speak of the ideological onslaught against Muslims and uncover the intrigues of their enemies. The books may tell the children of the achievements of our ancestors. Our forefathers were very careful to provide their children with knowledge of history and culture.

Inculcate in children the habit of reading

Children must be encouraged to develop an ability to ponder, to comprehend, and to read. They must distinguish between knowledge and ignorance and realise the superiority of an 'aalim over an ignorant person. Mention the respect, virtues and status of the learned and ignorant.

The Qur-aan Kariim has mentioned something on this subject.¹

When children observe the esteem and high rank enjoyed by the 'ulamaa and men of wisdom, and the deprivation and misfortune of the ignorant, they will be motivated to learn and study earnestly. When the high reward that awaits an 'aalim is witnessed, learning and study will be valued. Knowledge revives hearts and brightens souls. It gives strength to the body, fights fear and shows humans the right path. It is a means of attaining high positions in this world as well as the next. An 'aalim is compassionate, and distinguishes between the lawful and the unlawful. Knowledge is the leader, action is its

1 Suurah Zumar, 39:9.

follower. It is the lot of the fortunate. The unfortunate are bereft of it. Knowledge is peculiar to human beings. It was because of knowledge that Sayyidinaa Aadam, 'Alayhis Salaam, enjoyed superiority over the malaa-ikah (مَلَائِكَة) (angels). It is the prerogative of humans to put knowledge to use. Sayyidinaa Hasan Basrii, Radiyallaahu 'Anhu (سَيِّدِنَا حَسَنُ بَصْرِيِّ رَضِيَ اللَّهُ عَنْهُ), is known to have said that if it were given a form, knowledge would be more beautiful than the sun, the moon and the stars.

A good way to arouse interest in advanced learning is to organise competitions for children. These competitions may be for speed reading, the number of books read during a certain period, and an examination held on the books studied or read. Children who do well must be rewarded and encouraged. This could also take the form of putting in a good word about them in the presence of other people. It is what we are commanded to do.¹

Explain to children that reading for the sake of Allaah is an 'ibaadah (عِبَادَة) (worship).² Children should be provided an ideal atmosphere congenial to studies. They must be allowed peace and comfort in a well-lit, clean and ventilated place that protects them from heat and cold. They must have their material at hand, including religious books. Children must realise that time is like a sword, if you do not cut with it, it will cut you. Duties and responsibilities are important. There is always more to learn because the unknown exceeds the known. Islaam calls upon its adherents to put to proper use the time that is available to them. Islaam expects us to covet what is beneficial.³ People must realise the importance of time.⁴

1 Tabraa-nii, Abuu Daawuud, Nasaa-ee, Ahmad.

2 Bukhaa-rii and Muslim.

3 Muslim.

4 Haakim in Mustadrak.

Parents must observe the following measures for any programme of study to be successful. Children must:

- Use the knowledge that is obtained to propagate Islaam and benefit fellow-Muslims.
- Concentrate while studying and be attentive fully to what is read and heard. Underline in pencil the main points that one comes across so that it can be easily seen during a second reading. Jot down in the page margins the basic particulars that are found on that page.
- In a separate notebook, compile an index of the topics of interest.

Make the child realise its duties under Islaam

Explain these facts:

- a. It was a group of a few young believers trained at Daar Arqam (دَارِ اَرْقَم), that was responsible for the victories of Islaam. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, was forty years old when he had the prophethood bestowed on him. Sayyidinaa Abuu Bakr, Radiyallaahu 'Anhu, was three years younger. Sayyidinaa 'Umar, Radiyallaahu 'Anhu, was twenty-seven years old. Sayyidinaa 'Uthmaan, Sayyidinaa 'Alii and Sayyidinaa Ibn Mas'ood, Radiyallaahu 'Anhum (سَيِّدِنَا عَبْدُ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُمْ), were all younger than the Noble Rasuul, Sallallaahu 'Alayhi Wasallam. There were thousands of others who were all young.
- b. These were the young people who had taken upon themselves the task of propagating Islaam. They suffered severe oppression at the hands of those very people to whom they gave the message of Allaah. They devoted their lives to the cause of Islaam and were able to spread its message across continents within thirty-five years. Their realm had spread much in the era of the Banuu Umayyah (بَنُو أُمَيَّة). They carried the Islaamic message to Sindh;

and to a major portion of India. Turkistaan (تُرِكِسْتَان) came under their influence. The Islaamic sphere extended to China in the East and to Andalus (أَنْدَلُس) (Spain) in the West.

- c. This was the first group of the Sahaabah and Taabi'een, Radiyallaahu 'Anhum, to reach the pinnacle of respectability and greatness on account of two factors:
 - i Their adherence to Islaam was very strong. They held fast to the 'aqiidah (عَقِيدَة) (correct belief), thought and deeds etc. of Islaam, for which in exchange they gained a great victory.
 - ii They put in a lot of determined work, bravely and patiently, to acquaint their fellow beings with Islaam and its message.
 - d. If Muslims today emulate their forefathers and do not hesitate to engage in sacrifice, jihaad, and patience, they too will achieve for Islaam what their ancestors achieved. In-shaa-allaah through our efforts Islaam will gain respect and superiority. We will again become the best of nations.
- Allaah has praised the determination of such men.¹ Muslims today must outwardly be undaunted and bold; and internally be strong like a mountain.
- e. Today, everyone is lost in the labyrinth of materialism. Libertine behaviour is witnessed everywhere. Oppression and tyranny are rampant. The superpowers continue to intimidate the smaller and weaker nations. How may the Islaamic world extricate itself from this cruel situation? Can humanity discover an escape route from idealistic chaos and moral bankruptcy? How will peace and security be achieved?

1 Suurah Ahzaab, 33:23, Suurah Nuur, 24:37.

I am convinced that chaos and disorder the world over can be arrested only by adopting the Islaamic spiritual, social and political system.

Ilyaas Abuu Shabkah (إلياس أبو شبكة) says in his book 'Rawaabit al-fikr war-ruuh baynal 'arabi wal-faranjah' (رَوَابِطُ الْفِكْرِ وَالرُّوحِ بَيْنَ الْعَرَبِ وَالْفَرَنْجَةِ), that the decline of the Arabs was a downward-turning point for Spain and Europe. Andalus (أَنْدَلُسُ) (Spain) knew bliss only under the shadow of the Arabs. When the Arabs left, destruction replaced prosperity.

Bernard Shaw, the English philosopher, said, "The religion of Muḥammad is worthy of honour and esteem; it has astonishing power. This is the one religion that allows for all spheres of life. I concede that Muḥammad, (Ṣallallaahu 'Alayhi Wasallam), is the saviour of mankind. If someone like him assumed the leadership of today's world, then the dilemma and worries of mankind will be taken care of."

Therefore, we are responsible for freeing people from materialism, atheism and other evils. It is our duty to transmit anew the message of Islaam the world over. Then peace, tranquillity and happiness will prevail over the world. The Islaamic sharii'ah (شريعة) is universal in character and provides guidance to all humanity for its needs. Allaah Ta'aalaa has called Muslims the best of all the ummahs.¹

Muslims must now undertake to fulfil their duties imposed on them by Allaah Ta'aalaa and re-enact the splendid achievements of their ancestors. Murabbiis must explain these facts to their offspring and make them realise their responsibilities in this regard so

1 Suurah Aali 'Imraan, 3:110.

that they may fulfil them. As murabbiis, we must prepare our children to work for Islaam, to spread its message and face difficulties in the cause of Islaam, willingly.

Inspire in the child a desire for jihaad

It is necessary to keep alive in the children the spirit of jihaad. They may be inspired to strive for the restoration of the glory of Islaam and Muslims.

In this connection, it is necessary to observe the following five points:

- a. Always explain to children that the supremacy of Islaam can be restored only when a concerted effort is made. This is what the Qur-aan Kariim tells us.¹
- b. Acquaint children with the different forms of jihaad. Monetary jihaad, i.e., spending for the "i'laa kalimatillaah" (إِغْلَاءُ كَلِمَةِ اللَّهِ) (elevate the message of Allaah). It is necessary for every type of jihaad which the Muslim ummah undergoes in life, whether it be jihaad² of propagation, educational, political, or preparing a mujaahid for warfare. All these types of jihaad are rewarded.³

The method of tabliighii jihaad is to spread the message of Islaam orally, by word of mouth. Valid and forceful arguments are presented to the unbelievers, the hypocrites, the atheists and the misguided or doubting people to convince them of the truth of Islaam.⁴ The Noble Rasuul, Ṣallallaahu 'Alayhi Wasallam, has

1 Suurah Maa-i-dah, 5:54.

2 Suurah Taubah, 9:41 and 111.

3 Bukhaa-rii and Muslim.

4 Suurah Taubah, 9:71, Suurah Ahzaab, 33:39.

made du'aa for the ones who convey the message of goodness to others.¹ Such people also earn rewards on the strength of the pious deeds of their converts.²

Jihaad of education is achieved by providing the Muslim society opportunities and means to acquire knowledge. The teachings of Islaam regarding the world, life and human beings must be presented. There must be people who undertake this all the time.³ We are commanded to convey knowledge to other people.⁴ A serious warning is given to those who keep knowledge to themselves.⁵

Jihaad in politics is to run the government according to the dictates of Islaam. Sovereignty belongs to Allaah Most High, who has no partner.⁶ The hadiith states, Every nabii had his helpers and companions, who imitated the nabii's way of life and practised and obeyed his commands. Then, unmindful followers preached what they themselves did not practise. Those who fight these unfaithful people with their hands are Mu-mins (مؤمن) (believers). Those who fight them with words are also Mu-mins. Finally, those who fight them within their hearts are also Mu-mins. Thereafter, there is no portion of imaan equivalent to a mustard seed.⁷

Jihaad of warfare is where all humans spend their energies to stop a tyrant from being oppressive, for example, when a tyrant makes it difficult for people to fulfil the commands of Allaah to

1 Tirmidhii, Ahmad, Ibn Hibbaan.

2 Muslim, As-haabus Sunan.

3 Suurah Taubah, 9:123.

4 Tabraa-nii.

5 Abuu Daawuud, Tirmidhii.

6 Suurah Maa-i-dah, 5:49-50.

7 Muslim.

propagate Islaam. Tyrants must be subdued whether they rule in an Islaamic or a non-Islaamic land, or whether they are on a battlefield.¹ It is the duty of Muslims to divert people from worshipping created things to the worship of the Almighty Allaah alone.

- c. Let children draw inspiration from the valiant deeds of the children of the Noble Sahaabah of the beloved Rasuul, Sallallaahu 'Alayhi Wasallam. Some examples are presented here.

During the Battle of Uhud (أُحُد), two youngsters appealed to be allowed to participate in jihaad. The Noble Rasuul, Sallallaahu 'Alayhi Wasallam, permitted Raafi' bin Khadiij (رَافِعُ بْنُ خَدِيجٍ) to go, because he was an adept archer, but he withheld permission to go from Samurah bin Jundub (سَمُرَةُ بْنُ جُنْدُبٍ). The latter began to cry and asked his step-father to complain to the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, that, although they were of about the same age, he could knock down Raafi', but he was not allowed to participate. When the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, asked them to wrestle with each other, Samurah downed Raafi' and thus won the approval of the Noble Rasuul to join them.

When our beloved Rasuul, Sallallaahu 'Alayhi Wasallam, migrated to Madiinah Munawwarah, he stayed with Sayyidinaa Abuu Bakr for three days in the cave of Thaur (ثَوْر), near Makkah Mukarramah. The young daughters of Sayyidinaa Abuu Bakr, Sayyiditinaa 'Aa-i-shah and Sayyiditinaa Asmaa prepared provisions for the journey. Young 'Abdullaah, the son of Abuu Bakr, visited them at night and brought them the news of

1 Suurah Anfaal, 8:39, Suurah Taubah, 9:129.

Makkah. He remained there until dawn when he returned to Makkah. The Quraysh never found out that he had been out of the city.

- d. Let the child memorise the chapters of the Qur-aan, Suurah Anfaal (سُورَةُ أَنْفَالٍ), Suurah Taubah (سُورَةُ تَوْبَةٍ), Suurah Ahzaab (سُورَةُ أَحْزَابٍ), and the other verses that speak of jihaad and explain the background against which these verses were revealed. Narrate to them the deeds of bravery and valour of the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, and his Sahaabah, Radiyallaahu 'Anhum, during the Battles of Badr (بَدْر), Khandaq (خَنْدَق) and Hunayn (حُنَيْن). They will gain inspiration from these accounts and yearn to take part in jihaad and to communicate the word of Allaah Ta'aalaa to their fellow human beings. They will not weaken even in the face of strong criticism.
- e. Inspire children to submit to the will of Allaah Most High and make them understand that whatever happens, is just as He ordains. They may thus realise, in times of distress, that they could not have avoided the misfortune. When they fail to procure what they most desire, they may realise that it was the will of Allaah Ta'aalaa, and by their own efforts they would never have gained anything whatsoever. They should understand that even if the entire creation joined forces to assist them, they could only benefit to the extent that Allaah Most High has willed. Thus, when the time of death arrives, it will not be advanced or prolonged for a moment. It is only Allaah Ta'aalaa Who gives life and causes death. It is He Who provides benefit or loss, and bestows honour or disgrace. Only He has power over all things and is able to do what He wills. Poets have compiled excellent poetry on this topic.¹

¹ Tarbiyate Aulaad aur Islaam, vol.2, p. 419.

These are the significant points on the spirit of jihaad. Adopt them and create in your offspring a longing for jihaad. As young people they should be alert and prepared to respond to the call of jihaad spontaneously when the need arises. They should join courageously without compunction or hesitation, fearing Allaah Ta'aalaa only and none else. Once an intention is made, they will be in a state of jihaad until they achieve glory for Islaam. Allaah Most High will help the Mu-mins (مُؤْمِنِينَ) (believers). He helps whom He wills. He is All-Powerful, and Most Merciful.

Conclusion

THIS TREATISE ON bringing up children describes how to do so according to the tenets of Islaam. It shows Muslim children must be taught the basis of imaan, akhlaaq (أَخْلَاق) (character), 'ilm (عِلْم) (knowledge), mu'aa-sharah (مُعَاشَرَة) (social relations), etc., so that they will grow up to be balanced, pious, upright humans, in whom a great 'aqiidah (عَقِيدَة) (correct belief) and etiquette will be embedded. They will fulfil their responsibilities willingly and will regulate their lives in a way that wins the pleasure of Allaah Ta'aalaa. They will aim at gaining entry into jannah and save themselves from jahannam.

One's effort as a murabbii (مُرَبِّي) will bear fruit and the children will emerge strong in imaan and devotion, intelligent and refined.

Some murabbiis complain that their children are misled and are disobedient. They forget that the roots of this abhorrent behaviour lie in their own negligence towards their progeny. How can we expect children to be well behaved when their parents permit them to associate with wicked friends?

When parents do not stop their children associating with communist or irreligious groups, how can they expect their imaan and 'aqiidah to remain intact? Can murabbiis expect their offspring to turn out to be pious when they have not given them proper guidance in Islaamic values?

It will be remembered from this book how Sayyidinaa 'Umar, Radiyallaahu 'Anhu, placed the blame for a son's undisciplined life on his father's inconsiderate attitude.

Often, murabbiis are to be blamed for the unruly and delinquent behaviour of their children.

Those who were disobedient to their parents, often beget defiant children. People face the consequences of their actions.¹ However, there are exceptions. Some murabbiis do all in their power but their offspring revolt. We have the example of Sayyidinaa Nuuh, 'Alayhis Salaam. His son did not respond to his call. In the circumstances, where murabbiis have done all they could but their efforts bear no positive response, they will be absolved of all responsibility by Allaah Most High.

Murabbiis! Let us pledge before Allaah that we will pursue the recommended teachings in the rearing of our children. Let us be brave at every step and fulfil our responsibilities. Our children will be righteous and guided. They will be very well behaved. They will be examples worth emulating.

If Muslims adhere to Islaamic teachings and mould their lives accordingly, they will attain honour and respect just as their ancestors did. Their nation and government will be looked upon with respect and awe. Other nations will hold them in esteem and admiration. This is within the powers of Allaah Ta'aalaa.

The same formula holds good today. Muslims today will be as successful, and indeed, lead the world, if they obey the injunctions of Islaam and mould their lives in accordance with its dictates.

Sayyidinaa 'Umar, Radiyallaahu 'Anhu, said, "We Muslims are a people whom Allaah has made honourable through (adherence to) Islaam. If we forsake it and, look for honour somewhere else, Allaah Ta'aala will disgrace us."¹ Those who discard the Book of Allaah and the sunnah of His beloved Rasuul, Sallallaahu 'Alayhi Wasallam, and seek guidance elsewhere, will set their enemies over them, and they will become subjugated.²

1 Abuu Nu'aym, Dayla-mii, Ibn 'Adii, Tabraa-nii, Haakim.

One must reform oneself first. Then turn to the family, adopting the teachings of Islaam on rearing children. The reformation of an individual is a means of reforming a family. The family, having set itself on course, reforms society. Hence, a group of sincere, dedicated Muslim workers will arise. They will establish a devoted leadership who will raise the honour and respect of the Muslim people.

This then is the method shown by Islaam for the bringing up of children and for guiding them on the right path. Therefore, as murabbiis it is important to fulfil duties and obligations so that your progeny and family are on the right path. The ummah of Muḥammad, Ṣallallaahu ‘Alayhi Wasallam, will have their armies ready for jihaad. Divergence, ignorance and materialism will be eliminated from the entire world. They will convey to the peoples of the world the message of Islaam.³

Finally, we request our readers to make du‘aa for the author of this book and its translators. May Allaah have mercy on them, on their parents, and on those who have assisted in producing this treatise. May He give them a spacious abode in jannah. May He gather them in the company of the Ambiyaa, ‘Alayhimus Salaam, the ṣiddiqeen (صِدِّيقِينَ) (truthful), the shuhadaa (شُهَدَاءَ) (martyrs) and ṣaaliheen (صَالِحِينَ) (pious and righteous), whose company is excellent indeed.

1 Haakim.

2 Bayha-qii, Haakim.

3 Suurah Taubah, 9:105.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى
خَيْرِ خَلْقِهِ مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ .

Wa aa-khiru da'waanaa anil hamdu lillaahi rabbil 'alamiin.
Was salaatu was salaamu 'alaa khayri khalqi-hi Muḥammadiw
wa aa-lihi wa ṣahbihi ajma'een.

And our last supplication is praise to Allaah, Lord of the worlds. And salaah and salaam on the best of His creation, Muḥammad, Ṣallallaahu ‘Alayhi Wasallam, and his family and all companions.

Completed on Tuesday 1st Shawwaal 1411, corresponding to 16th April 1991, at 3.15pm in Makkah Mukarramah.

All praise is to Allaah from the beginning until the end, and salaah and salaam on His beloved Nabii, Muḥammad, Ṣallallaahu ‘Alayhi Wasallam, for eternity.

Muḥammad Habiibullaah Mukhtaar.

Karachi — Pakistan.

One must reform oneself first. Then turn to the family, adopting the teachings of Islaam on rearing children. The reformation of an individual is a means of reforming a family. The family, having set itself on course, reforms society. Hence, a group of sincere, dedicated Muslim workers will arise. They will establish a devoted leadership who will raise the honour and respect of the Muslim people.

This then is the method shown by Islaam for the bringing up of children and for guiding them on the right path. Therefore, as murabbiis it is important to fulfil duties and obligations so that your progeny and family are on the right path. The ummah of Muḥammad, Ṣallallaahu ‘Alayhi Wasallam, will have their armies ready for jihaad. Divergence, ignorance and materialism will be eliminated from the entire world. They will convey to the peoples of the world the message of Islaam.³

Finally, we request our readers to make du‘aa for the author of this book and its translators. May Allaah have mercy on them, on their parents, and on those who have assisted in producing this treatise. May He give them a spacious abode in jannah. May He gather them in the company of the Ambiyaa, ‘Alayhimus Salaam, the siddiqeen (صِدِّيقِينَ) (truthful), the shuhadaa (شُهَدَاء) (martyrs) and saaliheen (صَالِحِينَ) (pious and righteous), whose company is excellent indeed.

1 Haakim.

2 Bayha-qii, Haakim.

3 Suurah Taubah, 9:105.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى
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Muḥammad Ḥabibullaah Mukhtaar.

Karachi – Pakistan.

Glossary

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| 'aabid عَابِد | Worshipper. |
| aa-khiraah آخِرَة | Hereafter. |
| 'aalim عَالِم | Islaamic religious scholar. |
| 'aa-ri-fiin عَارِفِين | Plural of 'aarif. Learned. |
| aayatul kursii آيَةُ الْكُرْسِيِّ | Verse 255 of Suurah Baqarah. |
| abraar أَبْرَار | Plural of baar. Pious, devoted, faithful, righteous. |
| 'adhaabi qabr عَذَابِ قَبْرِ | Punishment in the grave. |
| adhaan أَذَان | Call to salaah (prayer). |
| adh-kaar أَذْكَار | Plural of dhikr. Remembrance. |
| ad'i-yah أَذْيَة | Plural of du'aa. Supplication. |
| a-fandii أَفْنَدِي | Gentleman, mister, sir. |
| ahaadiith أَحَادِيث | Plural of hadiith. |
| ahkaam أَحْكَام | Plural of hukm. Rules, regulations, command. |
| Ahli kitaab أَهْلُ كِتَاب | People of the Book (i.e., Christians and Jews). |
| Ahlul bayt أَهْلُ الْبَيْت | (Ahli bayt) Family of Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam. |
| a-immah أَيْمَة | Plural of imaam. Leader. One who leads the salaah. |
| ajnabii أَجْنَبِي | Stranger, foreigner. |
| ajr أَجْر | Reward. |
| akhlaaq أَخْلَاق | Morals, good manners. |
| 'Alayhis Salaam عَلَيْهِ السَّلَام | Peace be upon him. |
| 'a-maamah عِمَامَة | Turban. |
| ambiyaa أَنْبِيَاء | Plural of nabii. Prophets. |
| amiin آمِينَ | Trustworthy. |
| Amiirul Mu-mineen أَمِيرُ الْمُؤْمِنِينَ | Commander (Chief) of the believers. |
| Ansaar أَنْصَار | Helpers. The inhabitants of Madiinah Munawwarah who welcomed and aided Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, and the muhaajireen from Makkah. |
| Ansaarii أَنْصَارِي | Helpers. (as above). |
| 'aqeeqah عَقِيقَة | A goat or sheep slaughtered on the birth of a child. |
| 'aqiidah عَقِيدَة | Correct belief. |

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| 'Arsh عَرْش | Throne of Allaah Ta'aalaa. |
| asaa-ti-dhah أَسَاتِدَة | Plural of ustaadh. Teacher. |
| Ashaabus Suffah أَصْحَابُ الصُّفَّة | Poor sahaabah who lived at the suffah at the Masjidun Nabawii (Prophet's mosque). |
| asmaa-ul husnaa أَسْمَاءُ الْحُسْنَى | The ninety-nine attributes of Allaah Ta'aalaa. |
| 'asr عَصْر | Salaah performed approximately two hours before sunset. |
| auqaaf أَوْقَاف | Endowment for charity or pious use. |
| ayyaami beed أَيَّامُ بَيْض | The 13th, 14th and 15th of the Islaamic lunar month. |
| baaligh بَالِغ | One who has reached the age of puberty. |
| baatinii بَاطِنِي | Latent, internal, concealed. |
| barakaat بَرَكَات | Plural of barakah. |
| barakah بَرَكَة | Blessed, abundance, prosperity, auspiciousness. |
| bay' salam بَيْع سَلَم | A fixed cash price paid for an article delivered later. |
| bay'ah بَيْعَة | Oath of allegiance. |
| Baytul Maal بَيْتُ الْمَال | Public Treasury. |
| bid'ah بِدْعَة | Innovation in the deen (religion). |
| bismillaah بِسْمِ اللَّهِ | In the name of Allaah. |
| chaast چَاسْت | Duhaa. Salaah (prayers) before noon. |
| daa'ee دَاعِي | Propagator, preacher. |
| Daar Arqam دَارِ أَرْقَم | Meeting place of Muslims in Makkah. |
| damm دَم | Blowing after reciting an invocation. |
| da'wah دَعْوَة | Propagation. |
| deen/deenii دِينِي/دِين | Religion/religious. |
| dhaa-kireen ذَاكِرِينَ | Plural of dhaa-kir. One who repeats invocations. |
| dhikr ذِكْر | Remembrance of Allaah. |
| diinaar دِينَار | Gold coinage of approximately 4.4g. |
| dirham دِرْهَم | Silver coinage of approximately 3.08g. |
| du'aa دُعَاء | Supplication. |
| duhaa ضَحَى | Forenoon. Before midday. |
| dunyaa دُنْيَا | Material world. |
| duruud دُرُود | The conveying of salutations upon Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam. |

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| ee-thaar إيثار | Selflessness. |
| 'eiid عيد | Muslim religious festival. |
| 'e-shaa عشاء | Salaah performed one and half hour after sunset. |
| fajr فجر | Salaah performed after true dawn before sunrise. |
| faraa-id فرائض | Plural of fard. Obligatory, compulsory. |
| fard فرض | Obligatory, compulsory. |
| fard 'ayn فرض عين | A compulsory act. |
| fard kifaayah فرض كفاية | A compulsory duty if carried out by a few people of the community, will suffice on behalf of that community. |
| fiqh فقه | Science of the sharii'ah. |
| Fir'own فرعون | Pharaoh. Title of the ancient rulers of Misr (Egypt). |
| fitnah فتنه | Trial, affliction, ordeal, distress, unrest, disorder. |
| fitrah فطرة | Natural disposition. |
| fooi ('ammah) فوئي / عمّة | Paternal aunt. |
| fuqahaa فقهاء | Plural of faqiih. Scholar of the science of Islaamic law according to the Qur-aan and sunnah. |
| ghaazii غازي | Hero, one who fights in an Islaamic battle and returns victorious. |
| ghazawaat غزوات | Plural of ghazwah. |
| ghazwah غزوة | A battle in which Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, took part. |
| ghee گھی | Clarified butter. |
| ghusl غسل | Bath, full washing of the body in the sunnah manner. |
| haafiz حافظ | One who has memorised the Qur-aan. |
| Habshah حبشة | Abyssinia, Ethiopia. |
| hadiith حديث | Sayings of Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam. |
| hajj حج | Pilgrimage to Makkah Mukarramah during the month Dhul Hijjah. |
| Hajr Aswad حجر أسود | Black stone on the south-eastern corner of the Ka'bah. |
| haq حق | Truth. Right. Just. |

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| haraam حرام | Prohibited according to the sharii'ah. |
| hijab حجاب | Islaamic veil. |
| hijrah هجرة | Migration of Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, from Makkah Mukarramah to Madiinah Munawwarah. Also beginning of the Islaamic calendar. |
| hilaal هلال | Crescent. New moon. |
| hudud حدود | Specific punishment laid down by the sharii'ah. |
| huur حور | Beautiful damsel of jannah. |
| 'ibaadah عبادة | Devotions. |
| 'iffah عفة | Chastity, modesty, chaste. |
| iftaa افتاء | Give and deliver legal shar'ee injunctions. |
| ifaar افطار | Breaking of fast at sunset. |
| ihraam احرام | Clothing consisting of two sheets worn when performing hajj or 'umrah. |
| ijmaa' اجماع | Unanimous consensus of the 'ulamaa (religious scholars). |
| ijtihad اجتهاد | Judgement made by the venerated a-immah (scholars). |
| ikhlaas اخلاص | Sincerity, honesty. |
| i'laa kalimatillaah اغلاء كلمة الله | Elevate the Words of Allaah. |
| ilhaad الحاد | Apostasy. |
| ilhaam الهام | Inspiration. |
| 'ilm علم | Knowledge. |
| imaam امام | One who leads the congregational salaah, leader. |
| imaan/nii ايمان / نِي | Faith, belief. |
| in-shaa-allaah ان شاء الله | If Allaah wills. |
| iqamah اقامة | Said immediately before the congregational salaah. |
| i-saali thawaab ايصال ثواب | The conveying of the reward of good deeds on the deceased. |
| ishraq اشراق | Sunrise. Also salaah performed after sunrise. |
| israaf اسراف | To be wasteful. |
| istighfaar استغفار | Repent. |
| istihbaab استحباب | Preferable. |
| istikhaarah استخارة | Invocation seeking Allaah's guidance. |

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| istinjaa إِسْتِنْجَاء | Washing the private parts after relieving oneself. |
| jaahiliyyah جَاهِلِيَّة | Period of ignorance prior to the advent of Islaam. |
| jahannam جَهَنَّمَ | Hell. |
| jamaa'ah جَمَاعَة | Congregation |
| janaabah جَنَابَة | State of impurity after having a wet dream or intercourse. |
| janaazah جَنَازَة | Funeral. |
| jannah جَنَّة | Paradise. |
| jihaad جِهَاد | Strive (endeavour), religious war. |
| jihaad fii sabii-lillaah جِهَاد فِي سَبِيلِ اللَّهِ | Fight in the path of Allaah. |
| jizyah جِزْيَة | Non-Muslim tax in an Islaamic state. |
| jumu'ah جُمُعَة | Friday. |
| kaafir كَافِر | Plural kuffaar. Non-believer. |
| Ka'bah كَعْبَة | The symbolic House of Allaah in Makkah Mukarramah, Saudi Arabia. |
| kalimah كَلِمَة | Islaamic confession of faith, word, expression. |
| kashf كَشَف | Uncovering, revealing of the unseen. |
| khaalah خَالَة | Maternal aunt (mother's sister). |
| khaanqaah خَانَقَاه | Place for religious upbringing and reformation. |
| khaliifah خَلِيفَة | Successors of Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam. |
| khandaq خَنْدَق | Trench. |
| khatnah خَتْنَة | Khitaan خِتَان. Circumcision. |
| khilaafah خِلَافَة | Caliphate. Administration of a khaliifah. |
| Khud-yawii خُدْيَوِي | Khedive. Former Muslim rulers of Egypt. |
| khutbah خُطْبَة | Sermon. |
| kitaab كِتَاب | Book. |
| kunyah كُنْيَة | Agnomen. Respectful title, i.e. Abuu (father) or Umm (mother) of so and so. |
| madh-hab مَذْهَب | School of thought. |
| madrasah مَدْرَسَة | Religious institution/school. |
| maghrib مَغْرِب | Salaah performed immediately after sunset. |
| mahr/sidaaq مَهْر / صِدَاق | Dowry given to the wife on marrying. |
| mahram مَحْرَم | Person whom one cannot marry. i.e. father, brother. |

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| ma'iyyah مَعِيَة | Together, company. |
| Majuusii مَجُوسِي | Fire worshipper, Zoroastrian. |
| makruuh مَكْرُوْه | Disapproved act. |
| malaa-ikah مَلَائِكَة | Plural of malak. Angel. |
| masaa-il مَسَائِل | Question, maxim, aphorism. |
| masjid مَسْجِد | Mosque. Place where Muslim congregational salaah is performed. |
| Masjidun Nabawii مَسْجِدُ النَّبَوِي | The Rasuul's masjid (mosque) at Madiinah Munawwarah. |
| masnuun مَسْنُون | Sunnah. That which is in accordance with the practice of Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam. |
| mathuur مَأْثُور | i.e., Sunnah. |
| me'raaj مِعْرَاج | Ascension of Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, to the heavens. |
| mimbar مِنبَر | Pulpit. |
| miskeen مِسْكِين | Destitute, poor. |
| miswaak مِسْوَاك | Normally root or stick of the Araak tree used for cleaning teeth. |
| mu'aa-sharah مُعَاشَرَة | Social relations. |
| mu-adh-dhin مُؤَذِّن | Person who calls out the adhaan. |
| mubaarak مُبَارَك | Blessed. |
| muballigh مُبَلِّغ | Propagator. |
| muballighiin مُبَلِّغِينَ | Plural of muballigh. Propagator. |
| mudaarabah مُضَارَبَة | Business venture where one contributes capital and the other labour. |
| muflis مُفْلِس | Destitute. |
| muftii مُفْتِي | Muslim jurist. |
| muhaajir مُهَاجِر | Muslim of Makkah Mukarramah who migrated to Madiinah Munawwah |
| muhaasabah مُحَاسَبَة | Call to account. |
| muhad-dithaat مُحَدَّثَات | Feminine of muhad-dithiin. Scholars of hadiith. |
| Muharram مُحَرَّم | First month of the hijrah calendar. |
| mujaahid مُجَاهِد | One who fights (war) in the path of Allaah. |

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| mu'jizah مُعْجِزَةٌ | Miracle. |
| mukallaf مُكَلَّفٌ | Age of obligation. |
| Mu-min مُؤْمِنٌ | A believer. |
| Muqauqas مُقَوَّقَسٌ | Rulers of Egypt before Islaam. |
| muraaqabah مُرَاقَبَةٌ | Contemplate. |
| murabbii مُرَبِّي | Fem. murabbiyah. Guardian, one who brings up. |
| murshid مُرْشِدٌ | Spiritual guide and teacher. |
| mushk مُشْكٌ | Musk. |
| mushrik مُشْرِكٌ | One who ascribes a partner unto Allaah. (i.e., idol worshipper, etc.) |
| mustahab مُسْتَحَبٌ | Plural mustahabbaat. Preferable. |
| muttaqii مُتَّقِي | Allaah fearing, devout, pious. |
| nabii نَبِيٌّ | Prophet of Allaah. |
| nafl نَفْلٌ | Voluntary act. |
| nafs نَفْسٌ | Soul, spirit. |
| nasab نَسَبٌ | Genealogy, lineage, descent. |
| qaadii قَاضِي | Judge. |
| qadaa قَضَاءٌ | Discharge or complete a lapse. |
| qadr قَدْرٌ | Predestination, knowledge of thing by Allaah. |
| qamiis قَمِيصٌ | Shirt. |
| qard hasanah قَرْضٌ حَسَنَةٌ | Beneficent loan free of interest. |
| qayluulah قَيْلُولَةٌ | Light nap in the afternoon. |
| qa-za' قَزَعٌ | Shave some hair and leave some. |
| qiblah قِبْلَةٌ | Direction towards the Ka'bah in Makkah Mukarramah. |
| qiyaamah قِيَامَةٌ | Day of Reckoning. |
| qiyaas قِيَاسٌ | Islaamic juristic analogy, deduction. |
| qurbaanii قُرْبَانِي | Also ud-hiyyah. Sacrifice during 'Eiidul Ad-haa. |
| qurraa قُرَاءٌ | Plural of Qaarii. Reciter of the Qur-aan. |
| raahib رَاهِبٌ | Monk. |
| Radiyallaahu 'Anhaa رَضِيَ اللَّهُ عَنْهَا | May Allaah be pleased with her. |
| Radiyallaahu 'Anhu رَضِيَ اللَّهُ عَنْهُ | May Allaah be pleased with him. |
| Rahi-ma-hullaah رَحِمَهُ اللَّهُ | May Allaah have mercy on him. |

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| rak'ah رُكْعَةٌ | Unit of salaah. i.e ruku' (bowing) and sajdah (prostration). |
| Ramadaan رَمَضَانٌ | The ninth month of the hijrii calendar. |
| Rasuul رَسُولٌ | Messenger of Allaah. |
| riddah رِدَّةٌ | Apostasy. |
| ruhaanii رُوحَانِي | Spiritual. |
| saadiq صَادِقٌ | Truthful. |
| saalih صَالِحٌ | Pious. Devout. Virtuous. |
| saalihiin صَالِحِينَ | Plural of saalih. Pious. |
| sadaqah صَدَقَةٌ | Plural sadaqaat. Charity. |
| sadaqah jaariyah صَدَقَةٌ جَارِيَةٌ | Continuous charity. |
| sa'ee سَعْيٌ | Walking between Safaa and Marwah during 'umrah. |
| sahaabah صَحَابَةٌ | Sahaabii. Companions of Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam. |
| sajdah سَجْدَةٌ | Prostration in salaah. |
| salaah صَلَاةٌ | Muslim form of prayer; salutation to Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam. |
| salaam سَلَامٌ | Greet. |
| salaatul haajah صَلَاةُ الْحَاجَةِ | Salaah for fulfilling a need. |
| salaatul jumu'ah صَلَاةُ الْجُمُعَةِ | Friday congregational salaah. |
| salaf سَلَفٌ | Predecessors. |
| salawaat صَلَوَاتٌ | Plural of salaah and salutation. |
| Sallallaahu 'Alayhi Wasallam صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ | Allaah's blessing and peace be upon him. |
| saum صَوْمٌ | Plural siyaam. Rozah, fast. |
| Saum Daawuudii صَوْمٌ دَاوُودِي | The saum (fast) of Sayyidinaa Daawuud, 'Alayhis Salaam. i.e., fast every alternate day. |
| Sayyidinaa سَيِّدِنَا | Our master, leader. |
| seerah سِيرَةٌ | Biography of Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam. |
| sha-haadah شَهَادَةٌ | Testimony, martyrdom. |
| shahiid شَهِيدٌ | Plural shuhadaa. Martyr. |

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| sharii'ah/shar'ee شَرِيعَة / شَرِيعِي | Islaamic law regarding behaviour, piety and virtue. |
| Shawwaal شَوَّال | The 10th month of the hijrah calender. |
| shaykh شَيْخ | Chief, master, elder, also aged person. |
| shaytaan شَيْطَان | Devil, Lucifer, Satan. |
| shukr شُكْر | Thanks, gratitude. |
| siddiiq صِدِّيق | Truthful, sincere, honest, upright. |
| silsilah سِلْسِلَة | Chain, succession (of suufii order). |
| sulṭaan سُلْطَان | Ruler. King. |
| sunnah سُنَّة | Mode and manner of Sayyidinaa Rasuulullaah, Ṣallallaahu 'Alayhi Wasallam. |
| suufii صُوفِي | Mystic. |
| suurah سُورَة | Chapter of the Qur-aan. |
| taabi'een تَابِعِينَ | Plural of taabi'ee. Muslims who met the saḥaabah. |
| tabligh تَبْلِيغ | Propagation. |
| ta'dhii-raat تَغْذِيرَات | Plural. Discretionary punishment. |
| tahaarah طَهَارَة | Ritual cleanliness. |
| tahajjud تَهَجُّد | Optional salaah performed in the latter portion of the night. |
| tahneek تَحْنِيك | Placing a finely softened piece of a date on the palate of a new born child. |
| talbiyah تَلْبِيَة | The repetition of 'Labbayk' when in the state of ihraam. |
| taqdiir تَقْدِير | Predestination - a happening that is in Allaah's knowledge. |
| taqwaa تَقْوَى | Piety. One who abstains from wrong actions. |
| taraawiih تَرَاوِيح | Additional twenty rak'ahs performed after 'e-shaa salaah during Ramaḍaan. |
| taṣawwuf تَصَوُّف | Sufism. |
| tasbeeh تَسْبِيح | Glorifying Allaah Ta'aalaa, also rosary. |
| taubah تَوْبَة | Repent after committing a sin or error. |
| tawaaf طَوَاف | The devotion of circling the Ka'bah seven times. |
| tawfiq تَوْفِيق | Good fortune, success. |
| ta'wiiḍh/tamiimah تَمِيمَة / تَعْوِيذ | Amulet, talisman, incantation. |

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| tayammum تَيَمُّم | Dry ablution. Purification before salaah or a devotion, when water is not available or its use will be detrimental to health. |
| ta'ziyah تَعْزِيَة | Condolence at the time of bereavement. |
| tilaawah تِلَاوَة | Recital of the Qur-aan. |
| ud-hiyah أُضْحِيَة | Qurbanii. Sacrifice during 'Eiidul Ad-haa |
| 'ulamaa عُلَمَاء | Plural of 'aalim. Scholar. |
| ummah أُمَّة | Followers of Sayyidinaa Rasuulullaah, Ṣallallaahu 'Alayhi Wasallam, i.e. Muslims. |
| Ummul Masaa-kiin أُمُّ الْمَسَاكِين | Mother of the destitute/poor. |
| Ummul Mu-mineen أُمُّ الْمُؤْمِنِينَ | Mother of the faithful (The wives of Sayyidinaa Rasuulullaah, Ṣallallaahu 'Alayhi Wasallam). |
| 'umrah عُمْرَة | The lesser pilgrimage. |
| ustadh أُسْتَاذ | Teacher |
| waadii وَادِي | Valley. |
| wajib وَاجِب | An act almost compulsory. |
| walii وَلِي | Friend of Allaah. |
| wasiilah وَسِيلَة | Intermediary, mediation. |
| witr وِتْر | Three rak'ahs performed after the 'e-shaa salaah. |
| wuḍuu وُضُوء | Ablution before performing salaah and other devotions. |
| zaahirii ظَاهِرِي | Apparent, outward. |
| zakaah زَكَاة | Two and half percent paid yearly on excess wealth. |
| zamzam زَمْزَم | Name of well in the Masjidul Haraam in Makkah Mukarramah. |
| zaqqum زَقُّوم | Fruit eaten by inmates of jahannam. |
| zawaal زَوَال | Midday after the sun passes its meridian. |
| zinaa زِنَا | Fornication, adultery. |
| zuhr ظَهْر | Salaah performed at noon after the sun has passed the meridian. |
| zulm ظَلَم | Oppression. |

